

MISSIONARY HORIZONS

MARCH, 1957

Luoma Photos



MISSIONARY HORIZONS

906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

A Monthly Magazine (Bi-Monthly, July-August) published by the Women's General
Missionary Society of the United Presbyterian Church of North America

Member of the Associated Church Press

"Second class mail privileges authorized at Pittsburgh, Pennsylvania"

Subscription Price \$1.50 a Year

Obituaries—20¢ a printed line



TABLE OF CONTENTS MARCH, 1957

Devotional Message—*Sakae Kobayashi*... 385

NEW CHURCHES IN AMERICA

A Look at the Task—*James K. Leitch* 387

Survey and Cultivation of the Field—
Donald C. Hawthorne 389

Growth Under a Provisional Council—
Frank A. Erwin 393

Dedication and Organization—
W. Wallace Hutchison 395

Preparation for Membership—
Franklin T. Jones 396

THE CHURCH IN MISSION LANDS

The Synod of the Punjab—
John D. Harkness 399

The Church in the North Sudan—
Robert H. Meloy 401

The Church of Christ in the Upper
Nile—*Alexander C. Wilson* 403

An Indigenous Church in Ethiopia—
Murray H. Russell 406

THE WORK OF BIBLE WOMEN—

Ruth Wilson 409

ITINERATION

Itineration in the Punjab, Some
Reminiscences—*Ernest V. Clements* 412

Present-Day Itineration in Pakistan—
Eva M. Hewitt 414

On Trek with the Executive Secretary—
Evlyn W. Fulton 415

Worship Service, The Truth Evangelizes—
Ray Huffman 416

Officers' Page—*Mrs. Walter J. Teeu-*
wissen, Jr. 420

SPECIAL DEPARTMENTS

Prayer Groups 423

Thank Offering 424

The Juniors 428

The Teens 429

Mountain and Presbyterian Missions 431

Negro Missions 433

Indian Missions 435

Foreign Missions 437

Temperance and Social Education 440

Literature 441

Tributes 443

Missionary Directories 444-448

MAGAZINE STAFF

Send Articles for Publication to

MISS EDITH L. McBANE, Editor
1430 Alabama Avenue
Pittsburgh 16, Pa.

Send Subscriptions to

MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors:

Mrs. C. A. Stewart, Pakistan-India
Mrs. W. J. Skellie, Egypt
Mrs. Ried F. Shields, The Sudan
Mrs. Ruth L. Walker, Ethiopia
Mrs. R. G. Gordon, Upper Nile

The Women's General Missionary Society

Headquarters: 903-907 Publication Bldg.
209 Ninth Street, Pittsburgh 22, Pa.

Executive Secretary-Treasurer: Miss Evlyn
W. Fulton, 904 Publication Bldg.,
Pittsburgh 22, Pa.

BOARD OF DIRECTORS

President: Mrs. Arthur B. McBride, 847 Thorn
St., Sewickley, Pa.
First Vice President: Mrs. Russell K. Montgom-
ery, 9 Pocono Dr., Pittsburgh 20, Pa.
Second Vice President: Mrs. William L. Neal,
446 Allison Ave., Washington, Pa.
Recording Secretary: Mrs. William C. Latta,
834 10th St., Oakmont, Pa.
Foreign Secretary: Mrs. Arthur B. McBride, 847
Thorn St., Sewickley, Pa.
Mountain and Presbyterian Secretary: Mrs. Fred
M. Blick, 316 Maple St., Irwin, Pa.
Negro Secretary: Mrs. H. Andrew Bruder, 1001
McCleary St., McKeesport, Pa.
Indian Secretary: Mrs. Wallace G. McGeoch,
266 Second St., Leechburg, Pa.
Parsonage Secretary: Mrs. William L. Neal, 446
Allison Ave., Washington, Pa.
Temperance and Social Education Secretary:
Mrs. W. J. Harper McKnight, 36 Iroquois
Dr., Pittsburgh 28, Pa.
Literature Secretary: Mrs. James T. Vorhis, 209
Ninth St., Pittsburgh 22, Pa.
Thank Offering Secretary: Mrs. Russell K.
Montgomery, 9 Pocono Dr., Pittsburgh 20,
Pa.
Prayer Group Secretary: Mrs. George W. Hut-
ton, R.F.D. 7, Butler, Pa.
Women's Secretary (including Statistics and
Efficiency): Mrs. Bruce L. Rogers, 409
Wilson Ave., Washington, Pa.
Teen-Age Secretary: Mrs. John E. Wunderley,
805 Willman Ave., East McKeesport, Pa.
Junior Secretary: Mrs. Orville L. Kuhn, 1582
Woodbine St., Pittsburgh 1, Pa.
Junior Magazine Editor: Mrs. Edwin B. Hurrell,
1145 Pinewood Dr., Pittsburgh 16, Pa.
Editor of *Missionary Horizons*: Miss Edith L.
McBane, 1430 Alabama Ave., Pittsburgh
16, Pa.
Finance Committee: Miss McBane, Mrs. Mc-
Bride, Mrs. Montgomery, Mrs. Neal, Mrs.
Latta.
Isaiah 41:6 Fund: Miss Evlyn W. Fulton.
Transportation: Mrs. Montgomery, Mrs. Blick.
Attorney: Mr. Arthur B. McBride.
The Board meets on the third Monday of
every month except August.



THE TRUTH EVANGELIZES

A Devotional Message

SAKAE KOBAYASHI

PERHAPS FEW OF YOU sitting here have ever experienced, or imagined, how one feels when put into a situation where his death is clearly at hand. At dawn on Aug. 14, 1945, I was put into such a situation. Early that morning, the propeller of my airplane began turning. When I was a boy, I had been very much attracted by the noise of an airplane. But on that day, I listened to the roaring of the engine with a peculiar feeling. For I had volunteered to sally as a suicide pilot (*kamikaze*), and that very morning I was awaiting orders to intercept any American bomber approaching Tokyo by diving my plane into it. Seeing the grass on the air base standing still, I became full of emotion and could not help thinking of the fact that the end of my short life of twenty years was drawing near.

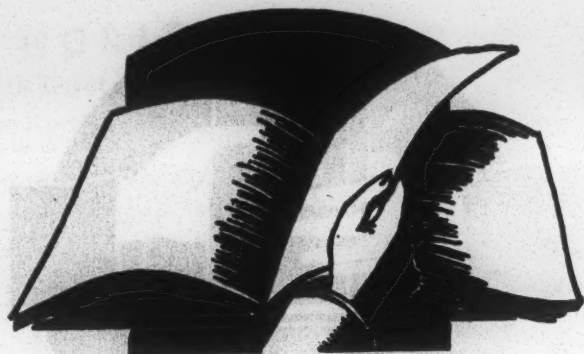
At about eleven in the morning, a loud air-raid warning sounded. As soon as we heard the siren, we ran to our fighters and got in them. Then I realized that for me to take off the ground that morning meant to start the trip of no return. While in this tense situation, our mission was suddenly stopped by order of the commanding officer just before our group received the signal to take off. He had heard a broadcast of the Allied Powers reporting Japan's surrender, and believed it, though the news was kept secret and the official broadcast by the Japanese Government came about an hour later.

Because of the defeat of Japan, I had to go home. When I arrived, I found that our house had been completely burned and my brother and grandmother had been killed. Besides, I was purged by the order of the occupation forces, simply because I was loyal to my country, and I was not welcomed by any person.

FINALLY, AFTER A YEAR, I secured a position as a night watchman at an oil refinery. This was the only position I could find. One Sunday, as I was working in the office of the oil refinery, a girl, who also worked there, came in and began to read a book very earnestly. I was attracted by her earnest attitude and stepped over to her and asked her what she was reading. In her hand I saw a book with a beautiful cover, and I supposed that she was reading some kind of novel. The book she was reading, however, was a strange book to me, the *New Testament of Our Lord and Savior, Jesus Christ*. What is the *New Testament*? Who is *Our Lord*? I knew nothing about them. However, when I saw the name *Jesus Christ*, I came to realize that this was the religion of my enemy.

Frankly speaking, when I saw the book in her hand, I looked down upon

The above testimony was presented at a worship service of the Seventh Annual Assembly of the Division of Foreign Missions of the National Council of Churches held in Buck Hill Falls, Pa., Nov. 26-30, 1956. The Rev. Sakae Kobayashi of Japan is at present doing graduate work at Union Theological Seminary.



her, for she was interested not in the religion of her native country, but that of the former enemy. However, she did not notice what I was feeling in my heart, and gladly told me that she was happy to take me to church. I was perplexed by her kind proposal, but, as I did not like to refuse her kindness, I promised her that I would go to church on the following Sunday. Thus, for the first time in my life, I attended church out of curiosity. It was quite strange, however, that what I heard from the preacher on the first Sunday was the teaching of Jesus, "I say to you, love your enemies, and pray for those who persecute you." Through my own experiences I could understand how difficult it was to love my enemies. I was so deeply moved by the earnest attitude and the preaching of the minister that I decided to go to church the next Sunday, too. At that time, my soul had been completely dried by the sudden reverse in my life, so I became absorbed in my study of the Bible.

When my father knew of the fact that I had begun to attend church, he said to me that I was too close to the fire. Many friends in my army life came to advise me, but at last the great day of decision came to me when I read the verse, "The former things have passed away, and I make all things new." Reading the verse again and again, I came to the decision to give up my position in the oil refinery and enter a seminary to prepare to work in the vineyard of God. My father gave to me the freedom of faith, with the condition that I do not weaken the strong ties of our family.

SINCE THEN, nine years have passed, and I am only nine years old in my Christian faith. When I was asked to speak at this Assembly, I thought I was too young to do it. But I am standing before you, to share my experience of salvation through the Bible with you who have sent missionaries to my country.

This morning I have brought here the very copy of the Bible that the girl, who is now my wife, was reading in the office just 10 years ago. This is the Bible which has changed my whole life and later the life of my family. Though this is the Japanese translation, there is just one sentence written in English—"Japanese Revised New Testament, printed in the United States of America in 1946." So this was a gift of the Church in America through the American Bible Society. Perhaps I may say that this Bible was a missionary to me from the Church in America. Since I started my study in the seminary, I have been greatly benefitted by you, directly and indirectly, in every respect. I have incurred a debt that I can never repay to you.

Let us pray. Our Father, we thank Thee that we have been able to meet together because of our common concern for all Thy children in every country. Help us to realize the great importance of the world-wide mission of the world-wide church and may we never forget the responsibility of every Christian in the older and younger churches in order to support mission work, and to love and understand Christians of other races and cultures, so that all mankind under God may be united in one spiritual brotherhood. This we ask in Jesus' name. Amen.

Missionary Horizons

Vol. LXX

March



1957

No. 7

New Churches in America

A LOOK AT THE TASK

JAMES K. LEITCH

GROWTH AND MOBILITY have been two phases of our national life which have greatly concerned us since 1940. The period immediately before that had been relatively static. An economic depression had slowed the wheels—virtually bringing most things to a full stop. In the late 30's the Board of American Missions had told us that America had attained her growth: the frontiers had disappeared, immigration had been stopped, the birthrate had declined—that, in the future, the great need would be not for more new churches but for strengthening the old churches. In 1940 the Home Missions Council, which was then the spokesman for cooperating Protestantism, reported that "the task of church extension is over."

All this thinking was based on "depression psychology." It overlooked the fact that already the wheels had begun to turn—that a nation described as "static and mature" had suddenly come to life. During the next 15 years this "mature" nation was to show a net population increase of more than 30 million while, during the same 15-year period, her annual mobility of population would equal 30 million. (This mobility was due at first largely to the wartime acceleration of industry and later to a general trend towards decentralization.) These two phenomena, growth and mobility, became problems to cope with, particularly in the fields of housing, transportation,

education—yes, and even evangelizing.

At first we were slow to grasp the significance of what had happened. We were so absorbed in the war effort that we had little time to devote to mundane things except as they confronted us in some spectacular situation such as some of the defense housing areas. Even when we did grasp something of its significance, it was almost impossible to do much about it due to wartime priorities on materials and personnel. The result—the population growth and mobility far outran the church's program for what has actually become a re-churching of America. Whole new communities came into being in which no provision had been made for a church. Hundreds and thousands more were being planned. Still more communities, not actually planned, were steadily developing in the outskirts of metropolitan areas. Still no realistic and genuinely cooperative approach had been made to the problem.

Like a sleeping giant, the Church slowly began to awaken to her responsibility and her opportunity—to realize that God was giving her a tremendous new and challenging task. First one denomination, then another, initiated post-war recovery and expansion programs. Eventually we were underway—launched on what has become the greatest church extension and church building boom in the history of the world. The results are to be seen not only in the thousands of new church buildings which have appeared in all parts of the country, but in the steady rise

Dr. Leitch is associate secretary of the Department of Urban Church, Church Building, and Building Finance of the United Presbyterian Board of American Missions.

in church membership statistics. The church extension program has probably been the greatest single factor in this encouraging religious advance.

BUT JUST HOW does one go about finding new fields for churches? Does one wait for a new community to develop? To do that would mean to lose the opportunity for by the time the community has developed the cost of land has skyrocketed and, besides, suitable land is probably unavailable at any price. Does one buy property before the community develops? But what mission board has sufficient money to invest in real estate and then wait? Most boards find it necessary to budget on a year to year basis.

We have been trying to work a cooperative program. We have enunciated certain urban comity principles*, i.e.,

1. An urban or suburban area shall be regarded as adequately churchied when it has one church for each 2,000 to 4,000 available population of Protestant preference.
 - a. Within a denomination, churches should not be placed nearer than 1 1/4 miles.
 - b. Between denominations, clusters may be permitted according to the density of population of Protestant preference.
2. When there is declining population and deterioration in central and older urban areas the situation should be met by the consolidation of existing churches or by the co-ordination of their programs within a united church project.
3. There should be at least one strong Protestant church maintained in the downtown area of every city.

This means that we have been trying to work out a cooperative strategy within the framework of Protestant Christianity in America. We have met with city planners on the national level and have explored with them the place of the church in community life. We have succeeded in having them adopt certain principles which would see that adequate church sites, suitably located, are included

in the plans for new communities. These sites will be made available to denominations to whom allocations are assigned. Admittedly this method doesn't solve the problem. In fact it creates certain new problems. But it is a step towards intelligent planning and it begins to enable cooperating denominations to hope for some success at this tremendous task that confronts us. One of the areas that it doesn't care for is the smaller communities which just develop with no over-all planning. Here we still try to work according to our cooperative agreements.

ANOTHER PHASE of our program that calls for a great measure of imagination and careful planning is in the area known as the "inner city." This is the belt that surrounds the business "heart of the city" and lies inside the growing edge. In other words it is usually the older residential area. It is usually the community which is undergoing most radical and rapid social change. It is where our once strong and influential churches were located. The buildings are usually still there. The congregations, however, are frequently weak and struggling. Oftentimes this membership is now widely scattered and touches only slightly, or not at all, the immediate community. Here is a field where, with much prayer, planning, and cooperation, a "new" church can come into being where the "old" one has about given up. St. Marks, in Detroit; Woodlawn, in Chicago; Third, in St. Louis; Golden Hill, in San Diego, are examples of what I am talking about. All are new and yet all are old. Their predecessors had long and splendid histories. It is to be hoped that these new churches will take root and become even greater—"continuing to do the Lord's work."

I have only skimmed the surface of this tremendously fascinating phase of the Church's work. Following are a few articles which will tell you more. We covet your prayers and your gifts for this, as for all parts of our Christian program.

*Just a few of principles contained in Comity Report by H. Paul Douglas, a 48-page pamphlet based on studies of cooperative field research. (35¢, National Council of Churches)

SURVEY AND CULTIVATION OF THE FIELD

DONALD C. HAWTHORNE

THE FIRST TASK which awaits the new missionary on the field is that of taking a survey of the surrounding community. Before he ever arrives he prepares a brochure which introduces himself, plans for the local church building, and the denomination which has sent him. This the American Mission Board prints in the quantity needed, as well as giving the necessary survey cards and introductory booklets, "This Is Our Church." Armed with such material, the missionary arrives, unpacks, gets his bearings, and goes to work.

Because no two communities and situations are exactly the same, one cannot write of the starting of a new church in a way that is an invariable pattern, but rather that describes one's own experience and procedure, followed after receiving many helpful suggestions from other missionaries.

In our community there were a number of tracts of houses, ranging in size from 200 to 1,200 homes each, being constructed by different firms; so it was necessary to gather tract maps from these and combine them to form a complete map of this otherwise uncharted area. A small weekly paper was being published in the community, so an article was written for it announcing the arrival of the minister of the new church, and stating that he would be calling in the homes of the community. Attendance at the first Homeowner's Association Meeting linked the minister and the church with the interests of the new city. At this time there was only one community-center and that was the tiny one-window post office through which everyone in La Mirada received his mail by General Delivery.

The new city of La Mirada, Calif., where Rev. Mr. Hawthorne is doing pioneer work, is located on what, only a few years ago, was a vast olive ranch.

A poster about the new church was set up in this place with the assurance that every single family in the area would see it, and become aware of what was taking place.

With initial publicity out, the calling began. It was exciting that first afternoon, and became more so as time went on. Every kind of response one could imagine was encountered. Some were enthusiastic, some were mildly interested, others were cool or hostile. Some were not home, and others mistook the visitor for a salesman. This latter fact often became humorous. In a new community, everything from carpets, draperies, and fences, to screendoors, swimming pools, and water softeners is being sold from door to door. Many a harassed young mother trying to get settled in her new home reached a point of not answering the door at all during the day. More than once upon finding no one home, I left my card in the door slot and went on, only to be called back as I approached the next home with the apology, "I thought you were another water-softener salesman until I saw your card—do come in." One woman watched me through a window as I approached her door and stared in stony silence as I rang the doorbell, looked in at her, and finally walked back down to the street. I soon learned to read suspicious defensive looks, and to make my first words, "Hello, I'm *not* a salesman."

Some calls lasted 10 seconds, some an hour. I always held out the brochure with the cut of the proposed building for them to see as I introduced myself and inquired into their religious affiliation. If they invited me in, I accepted gladly and tried to learn all I could about them, their family, their work, their home town,

hobbies, and interests. If they were interested in the church I told them of the plans for the building and the arrangement with the Board of American Missions whereby it provided the initial funds with which the property was purchased and the first unit of building erected. It was always a pleasure to explain the Board's plan for starting new churches, and to observe the amazement and appreciation on the part of all. Every other church has to start in a house, progress to a rented school if possible, and then in some distant future hope for its own building. But shortly after the United Presbyterian missionary arrives, the building begins to rise on the church lot, and people are interested in seeing a "real

church" move into the community.

Some people wanted to talk about the Christian faith and life, and to find out where our church stands on various matters. Many of those who did talk at any length confessed negligence over the years and wanted to find something that was real at last, while others wanted to test the minister to see if he were orthodox or liberal enough to interest the examiner.

When each call was through, as I walked to the next house, I jotted down all the details I had learned about the family on the survey card, noting names, ages, church affiliation if any, and other items of interest which might be helpful in future contacts. If there was interest shown

Making a survey call,
Rev. Mr. Hawthorne
emphasizes he is not
a "salesman"

Making a cultivation call

in the church, the card was kept in a separate bundle. If there was no interest at all, the card was placed in another bundle, while the cards of those who were not at home were placed in a third stack. A particularly good prospect had a little circle drawn on the corner of his card.

One of the problems in calling was getting to see the men. Evenings and weekends were often the only times one could find them at home, so at these times the missionary, being free from any active church program as yet, might re-call on interested families and talk with the husbands. This was also the time to re-call on the "not-at-homes" from the first round.

In all his contacts, the missionary is constantly sifting the community for people who can help get the new church under way. He knows that he will need a provisional council of men to help get things ready for opening day, and men and women to teach in the church school. On his first calls he notes those whom he thinks might have possibilities. On these he gives a second call, and perhaps leaves the booklet, "This Is Our Church." Some

require more calls to cultivate interest and friendly concern. Always the missionary is looking and sifting. Some people ask about the choir and express their interest. The part they sing is noted on the survey card. Fortunately we had a director volunteer, so before we ever opened our doors we were having choir rehearsals.

By doing little else than calling day and night for two months, it was possible to cover the entire community that then existed, and to have some good leads on leaders. Then the task of actually selecting helpers began. One could not help but think of Jesus as he chose the Twelve and note well that he spent the whole night before in prayer. For some missionaries the selection is facilitated by the fact that many consecrated, experienced, and interested leaders have been revealed by their calls. In our community it was not so. On our provisional council and first church school staff we had not one experienced person. If they had grown up in churches at all, it was where somebody else or the older people did everything, and some of them had not been faithful in re-



Interior of the sanctuary of the church at La Mirada, Calif.

cent years. It is thrilling from the vantage point of a year and one-half later to see the growth of some of these into dedicated officers and leaders.

After teachers for the church school had been lined up, we invited them to the manse for a teacher-training course. In this we explained the essential elements of the Christian faith and life, and the purpose of our teaching. We discussed methods and the curriculum, and finally the organization of our school.

Six weeks before opening our new building the provisional council began to meet and make all necessary plans and arrangements for the big day. They greatly assisted the missionary with publicity, purchasing of needed equipment, sharing the endless details of final preparation. They served as a janitorial crew, and greeters and ushers. By opening day they were a closely knit fellowship, vitally concerned with "their" church.

With the completion of the build-

ing and the beginning of real congregational life, cultivation work continued for the community was still growing. When this missionary arrived on the field in April 1955 there were 300 families living in La Mirada. By the time the church opened in November there were 2000 families, and one year later over 5000. Through newspaper publicity and articles, through outside groups using our building for meetings, through calls made on visitors by pastor and deacons, through neighbor telling neighbor, and letters to new families moving into the community whose names are given us by the "Welcome Neighbor" program, the cultivation of the field goes on. What began as "survey and cultivation" was all the time, and becomes more so, evangelization—the Church of Jesus Christ bearing witness to her Lord among individuals and families in a community that needs Him desperately. This is a work which has no end.

GROWTH UNDER A PROVISIONAL COUNCIL

FRANK A. ERWIN

HAVE YOU EVER been engaged? If you have you know something of the principles which operate a provisional council in a new mission church.

Fortunately, our United Presbyterian Church has a seemingly unique method of starting new churches. Our Board believes that more money put into the initial stages of the church permits more rapid growth and, consequently, makes possible an early date for the new church to assume self-support. I believe it has been proven that our large initial investment in new churches has been more than balanced out by the brief time they have required mission aid.

There is a practice in most denominations whereby a group of interested people cultivate their own field, or a sponsoring church studies and cultivates a given field, or a sponsoring church studies and cultivates a given field with the view toward starting a new church. After the field has been surveyed and a small congregation organized, a minister is eventually called to carry on the leadership on a full-time basis. This new congregation is then given a loan by their Board of American Missions and the new minister's salary is partially paid by the Board of American Missions. Eventually they raise sufficient funds among themselves, with the aid of their Home Board, to build the church. It is really not until this point that we would consider them an established congregation. Usually this takes four or five years to accomplish. Then the Board of American Missions has to partially support this established congregation for five or six more years until they can "get on their feet" as a result of

the early burden of having to build.

OUR UNITED PRESBYTERIAN Church has had a different policy which I like. In June of 1951 I was hired by the Board of American Missions to come to Arlington, Va., to organize a congregation in the northwest corner of this county. The site for the church had already been purchased by the Board of American Missions; the plans had been drawn and the ground had already been broken for the first unit of the future church. This, plus a place to stay for the new minister, involves an initial expenditure of approximately \$50,000 on the part of the Board of American Missions.

With this kind of assistance, the minister can contact families with a firm plan for the future. Consequently, when the minister surveys and cultivates the field, he is able to gain a large response not only from the average members of the community, but also from its leaders. His first task then becomes one of organizing a group of men and a group of women to work with him in the capacity of a provisional council. The purpose of this provisional council is to aid the minister in making decisions concerning the organization of the future church.

I BEGAN BY SAYING that this was like an engagement period, and it is, because by way of the provisional council the men and women have committed themselves to a future union. It is now for them to plan successfully for this institution that it might be the best possible one they can build. Consequently this is a most exciting period for the provisional council. Most of these people have never started a new church before. There is a Sunday School to be organized and a superintendent to be selected; there is a women's organization to be for-

Rev. Frank A. Erwin is pastor of Little Falls Church, Arlington, Va., which became self-supporting in 1955.

March, 1957

mulated; there is the whole area of adult and youth work to be considered for the future church. As a result, this provisional council is unusually bound together in close fellowship and in prayer to God that their efforts might be crowned with success. In most instances, the provisional council realizes that the whole future atmosphere of the church is being molded by them. Just as the atmosphere

of the marriage is similar to the atmosphere of the courtship, so the color of the congregation will become brilliant or pale, according to the early work done.

We cannot underestimate the early years of courtship and marriage; we cannot underestimate the early years in the life of a child; and, in like manner, we cannot underestimate these early years in the life of a church.



Little Falls Church, Arlington, Va., celebrated first birthday by breaking ground for second unit shown to left of chapel.

PROGRAM SUGGESTIONS

The theme for April meetings of mission groups is "The Truth Evangelizes." Articles appear in this issue on the following topics which are intended for use in April programs:

- | | |
|--------------------------------|----------------------------|
| 1. New Churches in America | 3. The Work of Bible Women |
| 2. The Church in Mission Lands | 4. Itineration |

For additional resources and suggestions for April, May, and June, see the Program Helps on page 442.



Northminster United Presbyterian Church, St. Louis, Missouri

New Churches in America

DEDICATION AND ORGANIZATION

W. WALLACE HUTCHISON

THE OPPORTUNITY has been mine to share in the dedication and organization of two new churches. As pastor of the Northminster United Presbyterian Church of St. Louis, Mo., a re-establishment of old Second Church, I had first-hand experience in the dedication and organization of a church. As Superintendent of Missions of Illinois Southern Presbytery, it was my privilege to share with the people of Glasgow Village, a suburb of St. Louis, in the dedication and organization of the new Village Church.

The dedication of an American Mission church usually takes place

Northminster Church, St. Louis, Mo., of which Rev. Mr. Hutchison is pastor, assumed self-support in 1956. The Village Church in the same city was organized Jan. 10, 1956.

a week or two following the completion of construction. Sometimes, however, the last stroke of the paint brush has not been made. It is standard procedure of the Board of American Missions not to hold services until the church is completed so, at the time of dedication, enthusiastic and eager people of the community are together in their church for the first time.

The missionary and his provisional council have made preparations for the dedication. Dr. James K. Leitch, associate secretary of the Board of American Missions, tries to be present at the dedication of every new church. At Northminster Church we had a week of dedication including
(Continued on Page 411)

PREPARATION FOR MEMBERSHIP

FRANKLIN T. JONES

PERHAPS ONE OF THE greatest thrills in working in a new mission church is the opportunity to get to know people as persons—as individuals. Many may share the same problems and experiences but yet each individual is different. To see a person move into a new community, establish a home for his family, and in a short time find that the church is the center—the life line—of that community is a thrilling experience for any minister.

As these families become aware of the church in their lives, they find that already they are enveloped with friends in the fellowship of the church. They are a part of an organization in which every member seems to be a "convincing salesman." These newcomers also want to be a part of this church where the lives of its members have been enriched and where the members are enthusiastic.

But why are the members of the church so enthusiastic? Why are they out welcoming their friends and neighbors to be a part of their fellowship? Why are they so convincing to others about the love of God and the power He has for their lives? The reason simply is this—they know what they are talking about and for *Whom* they are talking. Yes, these people have not "joined" the church; they have become "communing" members of it and are active in it.

These people who are speaking so highly about the church, who are talking so convincingly about how each individual needs the church, have come from all sorts of backgrounds. Granted some have been in the church all their lives and have been active in it. Some have merely

had their names on a church roll—a sort of security measure. Some have had no Christian training whatsoever and have never been a part of the church. Some went to church school as a child but since high school have dropped by the wayside. Some have told how they had previously been inside a church only four times (in the arms of their parents for baptism, at their wedding, the day they united with the church, and one other time when they didn't have anything else to do).

Those who have been a part of other churches have come from all denominations—Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, and also the Roman Catholic Church. Of course in a mission church there are also some who come from other United Presbyterian churches.

There are people coming from all walks of life, from every kind of experience—some Christians, some not knowing the love of God. But they all come seeking.

OFTENTIMES WHEN ONE unites with a church he has no idea what the church expects of him as a member or what he as a member should and can expect to receive from the church. In order to avoid such problems the mission church establishes classes to prepare its people for membership.

In these preparatory classes discussion is encouraged because it is only through discussion that one is able to delve into the real problems and questions that everyone has. The instruction is divided into three distinct parts: 1. Our Need for the Church, 2. Our Church's History, 3. Our Membership in the Church.

One of the false beliefs which many have is that the Church is in desperate need. If we were examined we would see that

Rev. Franklin T. Jones is pastor of Christ Church, Cedar Rapids, Iowa, where he holds membership classes such as he describes in this article.

perate need for people. If the truth just the opposite is true. God will preserve the Church whether or not a particular individual becomes a part of it. But it is most necessary for the individual to be in the Church so that he may know Life and that abundantly. In our discussion of this matter we find out exactly what the purpose of the Church is and the nature and need for our worship in and through the Church. Usually at this point questions on symbolism used in churches is brought up and particular attention is given to the symbols used within our own building. Naturally any symbols used in a church are meaningless unless they are properly understood and are not objects of worship in and of themselves.

FROM THIS POINT the discussion moves to the question, "How did this church get here?" A study is made of the history of the Church from the New Testament to the present Church. An examination of the real purpose and significance of the Protestant Reformation is made. Such questions as "Who is John Calvin?"; "How did Presbyterianism get its start in Scotland?"; and "How did Presbyterianism get to America?" are answered. Naturally our discussion leads to the establishment of the United Presbyterian Church.

As the United Presbyterian Church is studied, its organization and form of government are examined. As we look to our local church, many questions are answered. Because of such open discussion, those planning to unite with the church understand the duties of the session, the deacons, and the trustees. They realize the responsibility as well as the privilege of being an officer in the congregation.

Various organizations of the church are explained and their purposes become known to the prospective members. Thus they no longer feel like the outsider trying desperately to peer behind the secret veil of mysterious organizations. They too can become a part.

"OUR MEMBERSHIP in the Church" is naturally of vital concern for it is here that the membership covenant is explained and discussed thoroughly. The doctrinal beliefs of the denomination are examined. Therefore, the individual becomes aware of his responsibility in and for the church.

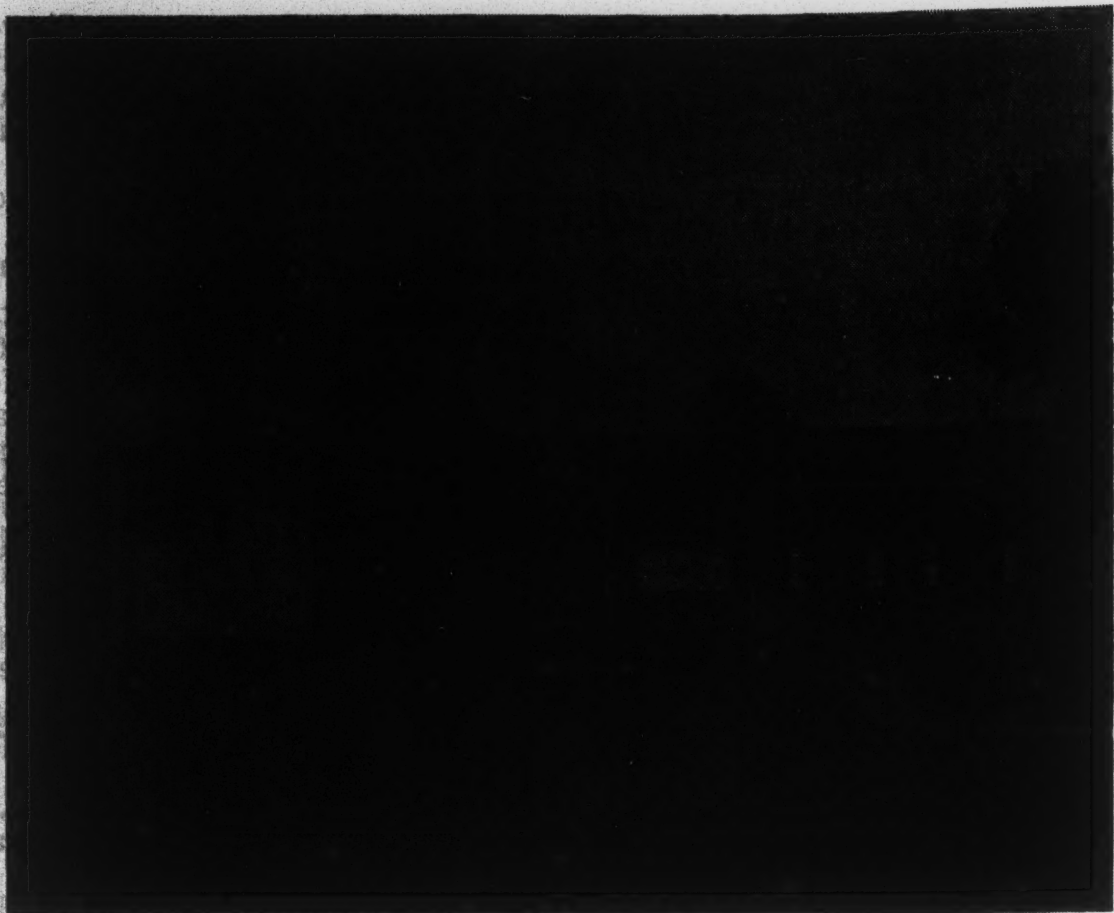
A membership application is studied by each person and is filled out by all. The application includes four things: 1. the membership covenant, 2. information concerning the individual, his family, occupation, etc., 3. the dedication of himself to the Lord, 4. the dedication of his substance to the Lord.

When a person unites with the church he must realize that he is not only accepting Christ as his Savior, but he is also accepting Him as his Lord. Therefore, when the individual unites with the church, he indicates what his talents are and where his particular interests lie. On the application there are more than 80 different responsibilities listed. Every person has some ability and every one can have a part somewhere

Besides dedicating his talents to the Lord the potential member dedicates his substance. In order to be a loyal follower of Christ one must realize that what he has was received of the Lord and as a member of His Church there is a financial responsibility resting upon each member. However, we dare not be short-sighted and see only our own needs. There are others who need to know of Christ. Thus, in uniting with the church, a pledge is made on the membership application to the support of the local church and to the work of missions.

When prospective members prepare for church membership, they are not "talked" into uniting with the church. Instead they prove to themselves that there is only one course of action.

PERHAPS THE QUESTION you ask is, "Does such preparation bring results?" The answer is yes! Those who were not in the church before or



Christ Church, Cedar Rapids, Iowa. The first unit was built in 1953 and the second unit (two windows to right) added in 1954. This church was the first Fleur-de-lis Chapel unit constructed by the Board of American Missions—so-called because of the fleur-de-lis motif on the exterior of the chancel wall. Similar units have since been built in other places.

had little concern for it now know the church's real purpose. Those who have come to the mission church from other churches now know *why* they are a part of the church. Those who were active before in other churches have had their faith enriched, their enthusiasm rekindled, their work for the Kingdom made more adventuresome.

Preparation for membership in the church makes for a truly active church. The new members fit well into the various organizations within the church because they are aware of their aims and purposes. No longer do they feel like a fish out of water or like a square peg trying to fit itself into a round hole. Because of their preparation, they understand the purpose and aim of their denom-

ination; and they realize the responsibilities which rest upon its leaders and the leaders of their local church. But more than that, they realize their own responsibility as members of the Church of Christ and the privilege they enjoy in being a part of it.

Above any other results that it brings, I believe the greatest is that it has enabled people to see themselves as persons in the eyes of God and to see others as important individuals in need of God's richest love. These are the people who have become the ambassadors for Jesus Christ because they are seeking their neighbors, their friends, and their relatives to join in this great fellowship and become a part of His Kingdom.

The Church in Mission Lands

THE SYNOD OF THE PUNJAB

JOHN D. HARKNESS

THE QUESTION IS sometimes asked, "What are the marks of a mature church?" The answer commonly given is in three parts: a mature church is self-supporting, self-governing, and self-propagating. Let us briefly look at these three aspects of the mature church as they are applied to the United Presbyterian Church in Pakistan. More space will be devoted to the last named as it is more akin to the main subject before us, viz. "The Truth Evangelizes."

One of the finest results of the revival that swept the Church in the Punjab during the last decades of the nineteenth and the first decade of the twentieth centuries was that the revived Church began to assume full support for its pastors and local expenses. In the early days of our mission work in the Punjab the number of Christians was small and the congregations were widely scattered. Under these circumstances the first national pastors were paid by the Mission. Gradually as the number of Christians grew, the amount the Mission gave decreased. In 1896, 41 years after our Mission was organized, when the fires of revival were burning, a few of the men most influenced by the revival were led by the Holy Spirit to exercise faith and depend upon their own people's support. This meant they would not take any Mission funds. These pioneers really walked by faith and often contrary to their national co-workers and to the advice of missionaries. Slowly the idea spread when others saw the Lord's blessing on it until, in time, all of the pastors of the United Presbyterian Church in India depended upon

their people for their support. It is well to remember that this principle was born out of a time of revival. It was adopted first by a few—originally three or four pastors, under a deep conviction of God's leading. From there it spread like leaven until the whole was leavened.

THE SECOND MARK of the mature church is that it is self-governing. Let us look for a moment at the rise of church government in the Church in India and Pakistan. Within 16 months of the arrival of our first missionary, Dr. Andrew Gordon, the first presbytery was organized, on Dec. 18, 1856. Thirty-seven years were to elapse before the next two presbyteries came into being in 1893. Now with three presbyteries the Synod of the Punjab was constituted on Nov. 7, 1893. During the next 41 years four more presbyteries were organized. Of these seven presbyteries, the Presbytery of Gurdaspur, which is situated in India, has severed relations with the Synod in order to join the United Church of North India. This has been necessitated because of the partition of the Indian sub-continent in 1947.

The six presbyteries carry on their business according to the *Book of Government* of the United Presbyterian Church without any outside control. Missionaries are members of presbyteries but they have only the powers and privileges of any other members of presbyteries.

THE THIRD MARK of a mature church is that it is self-propagating. A church must have a burden for the lost or it will surely atrophy. The Church in the Punjab has a creditable history of reaching out

On furlough from Pakistan, Rev. John D. Harkness is now studying at Pittsburgh-Xenia Theological Seminary.

for the lost with the Gospel. Within one year after Andrew Gordon arrived in Sialkot two Indian orphan brothers, who had been educated in the Presbyterian Orphanage in Ludhiana, joined the Mission as evangelists or catechists. These two helped as preachers and teachers as well as language teachers for the newly-arrived missionaries. It was not long that the group had to wait for openings.

In 1857 the missionaries and Indian helpers preached at a cattle fair held at Gula Shah's tomb, a spot some six miles from Pasrur. This year, 1957, will round out a full century of witnessing at this very cattle fair. Now, however, it is done by a group of Pakistani Christians under the supervision of Pasrur Presbytery. This is one of the many fairs or *melas* where the Church in Pakistan sets up a center of evangelism by preaching, singing, distributing tracts, and selling Bible portions, as well as through showing both still and moving pictures. In the course of a year there are as many as seven or eight such centers where for a few days to a week the Christian message is proclaimed and enquirers are dealt with.

One of the movements that brought the largest numbers of converts into the Church is what is called the Mass Movement. During the latter decades of the nineteenth century the dispossessed of the Hindu caste system, the outcastes, came to the Church in great numbers. Often whole tribes or villages sought baptism and entrance into the Church of Christ. In our Mission this work was opened up through the instrumentality of one man. He was "Lame Ditt." Ditt was himself an outcaste, despised by the caste Hindus. He made a precarious living by buying up hides and selling them to dealers at a small profit. In June 1873 Lame Ditt, so called because he was a cripple, was baptized at Shahab-deki in Pasrur District. This was a case like that of Lydia where God

seemed to open his heart to the truth in a sudden and spectacular way. Almost immediately Ditt began to spread abroad among relatives and acquaintances his new-found faith. He even neglected his work to preach about his Savior. He travelled with difficulty because of his lameness and was illiterate as well, yet he opened the way to the outcastes by his indefatigable and dedicated efforts.

In later years the Church in the Punjab has had its own home mission field where the Synod and Synodical support, on their own budget, work in new or needy areas. At the present time the newest field is in one of the new government cities in the Thal Land Development. The city is Jauharabad situated about 35 miles west of Sargodha. It is the place where the government office buildings of the Thal Land Development Authority are located. The national missionary here is temporarily occupying rented quarters but the plan is for the Synod to buy land for a parsonage, church, and reading room. The missionary, Rev. B. B. Akhtar, has a small reading room now in his home and a steady though small stream of enquirers comes there to see him.

The Church in Pakistan has also carried out city-wide evangelism. One such campaign was held in Sialkot during the Easter season a few years ago. This was a united effort of the various Protestant Missions and churches and schools of the city. The idea was to visit every home and give there the Easter message of our faith in a risen, living, and coming Lord.

During last spring a similar cooperative campaign was launched in four Pakistan cities. The plan was to marshall all the Protestant forces in these four cities—Lahore, Montgomery, Rawalpindi, and Peshawer—for visitation into all non-Christian homes. On the first visit to the home a copy of the Gospel of Matthew was left with the request that it be read. Then a second visit was held to an-

(Continued on Page 408)

THE CHURCH IN THE NORTH SUDAN

ROBERT H. MELOY

ONE OF THE FONDEST traditions centered in the Anglican Cathedral of All Saints in Khartoum is the annual Unity Service usually held on a Sunday afternoon in early spring. Here the ministers and choirs of Coptic, Greek, Armenian, Evangelical (United Presbyterian), and Anglican communions join in united worship using four languages. Here worship together the Copt whose father still displays the crease in his skull made by a Dervish axe 65 years ago, the Ethiopian convert from Islam, the Armenian contractor who fled to the Sudan after his parents and older brother had been killed by the Turks, the Greek merchant, the Sudanese son of an Egyptian father and Nilotic mother, the tall black Dinka and his Shilluk friend with the beaded forehead from the Upper Nile, the missionaries from America, England, and New Zealand, the English government official, and the Egyptian school teacher. In this service all the Christian communities are represented except the Roman Catholic. Here is the representative service of the Church in the North Sudan, the Body of Christ in the form of man transformed by the Holy Spirit. Here all barriers of different cultural heritage, language, worship forms, and creed are resolved in the expression of what all have in common: the Bible and God's risen Son and Lord of all.

Time was, hundreds of years ago, when the Church of the North Sudan was entirely made up of Sudanese without any outside foreign strains. But this church which was imposed upon an illiterate people was cut off from the rest of Christendom by the Muslim invasion of Egypt in 639 A.D. In the fourteenth century it

withered and died under the conquest of Islam. Today there is no living remnant of this ancient church, only archaeological remains to tell of its period of strength and to remind us of God's judgment.

Into the Church of the North Sudan flow many different cultural and religious strains, mostly all foreign to the area. Egyptian, Greek, Armenian, British, and American influences mingle in the atmosphere of Sudanese culture that is bound to the Arab world by ties of religion and to the great continent of Africa to the south by ties of blood. These varied strains of church tradition have not always worked together in close harmony. Yet there is a common bond among them in that they are small minorities of a foreign cast in the midst of an overwhelming Muslim population. In the larger cities and towns where several groups may each have their own congregations there is naturally much less cooperation than among the few Christian families living in more isolated communities. In some places where there is no ordained Christian leadership of any kind, Protestant, Catholic, and Orthodox all gather for worship when a priest of any group comes to lead them.

The Eastern Orthodox churches which have lived for centuries under Muslim rule still tend to remain community churches embracing only those born into the particular national community. They have improving programs for the evangelization of their own youth but practically no interest in a broader outreach among their Muslim neighbors. It is only natural that they should be so when one considers their history as a mere condoned minority without many basic rights. Reflecting this past, these churches came to the Sudan only to minister to their own communities.

A missionary on furlough from the North Sudan, Rev. Robert H. Meloy is at present studying at Princeton Seminary.

The Evangelical Church which came with the first missionaries from Egypt over 50 years ago brought with it an evangelistic zeal which sought also to make opportunities for witness to Muslims. There have been, however, very few converts from Islam in spite of the employment for many years of an evangelist working full time among Muslims.

IN RECENT YEARS the nationalization of the government and the limitation on foreign immigration has meant that the Christian churches have lost many of their most faithful members to the country from which they originally came. More and more the Church is becoming an indigenous body—of foreign extraction to be sure, but increasingly Sudanese in outlook. Particularly in the Anglican and Evangelical (United Presbyterian) branches of the Church which have numerous indigenous congregations in the South Sudan, the influence of Southerners in the membership is being strongly felt. As civilization with all its disintegrating forces moves in upon the primitive tribal societies of the South, many young men are breaking away from their pagan tribal environment and coming northward to the big towns seeking opportunities for employment and education. This causes problems of integration in the church which are only little less complicated than the integration problem in America. The members of an educated Christian church largely of Egyptian extraction naturally find it difficult to bridge the gap between themselves and their Christian brothers from a pagan culture so different from their own. Yet in the Sudan the pressure of a vast Muslim majority creates a sense of urgency that helps overcome the difficulties involved. The Holy Spirit is at work in the church surmounting these problems in a wonderful way, creating a stronger church by the welding together in Christ of men and women from extremely different backgrounds.

Our Evangelical Church has seven

organized congregations in the North Sudan. Only three of these are capable of self-support with an ordained leadership. In five towns mission schools with their staffs of Christian teachers help greatly in the life of the local congregation, and the Khartoum Church supports its own school. Until the present all the pastoral leadership has come from the church in Egypt which has helped support pastors in the smaller congregations. Although not all the church members are able to attend services regularly, the Sabbath morning services are usually attended by a larger number than the total church membership. This is due to many Christians of other churches who enjoy hearing the evangelical preaching of God's Word as well as the Southerners and a few Muslims who attend services occasionally.

The church school is active and well organized, especially in the congregations that are supported by day schools. A lively spirit of competition among the church schools of Khartoum, Omdurman, and Khartoum North characterizes the annual spring rally. Distances of from 6 to 26 travel hours separate the churches outside the central area so that seldom can the youth from the out-stations enjoy the rich fellowship there. Yet in spite of their isolation from the others the youth groups of the out-stations demonstrate their vigor by winning a church school contest.

Women's missionary societies are active in most of the congregations and they partially support the children's home in Khartoum North. Sewing for the poor, the annual Thank Offering and presbyterial rally, and participation in the Bible teaching evangelism in homes along with the paid evangelists all mark the women's program.

Praise God for the faithful but small Evangelical Church in the North Sudan. Its numbers are few but its task great. Pray that it might be strengthened and encouraged to accomplish even greater things in the future.

THE CHURCH OF CHRIST IN THE UPPER NILE

ALEXANDER C. WILSON

THE CHURCH OF CHRIST in the Upper Nile is a church to be proud of, and it is a church to pray for, because it is weak. We want to see it strong, able to stand on its own feet, and carry the Gospel to its own people in the day when the missionary can no longer be there. To make it strong there are three things we are not doing. That is a funny way to say it, but it was not just a slip of the pen. I meant just that: There are three things which we *missionaries* are not doing so that the *Church* will be strong.

(1) We build no churches. It is very nice to have a building in which to gather the believers and to hold services. In the past we have built them. But we have stopped—because we are not willing to settle for churches on mission stations. We want to see churches in every village throughout that vast land, and we cannot build them. Christians may meet out under a tree for the next 50 years until they feel the need for a building. When they do they will build it, and it will be their own, not the foreigners'.

To the North of Malakal there is a little village where the people have themselves built their own "church." That is what they call it, although it is just a round mud hut with a thatched roof like all the other houses in the village. It is not nearly big enough to hold all the people, so when someone does go to the village to hold a service they usually meet out under the lone large tree in the village center anyway. Perhaps we

should not even call it a church, for there is not a single baptized believer in that village. But church or not, and used or not, it is a building of tremendous significance. It says, "This village wants to hear more of the talk of Jesus."

(2) We pay no evangelists or Sudanese pastors. This news may come as a shock to many people. It even shocks us, for up until a few years ago we were doing so. It seems inviting. Here is a Shilluk who is a Christian and a good one; he knows the Gospel and he lives it; he knows the very difficult language of his people as no missionary ever will; he knows how to talk with them so as to reach their hearts; he knows their customs; he can sit by their campfires and live naturally in their villages. Who can do a better job, the Shilluk or the foreign missionary from America? Of course, the Shilluk can do better. Then why not send him? Why not pay him the 15 or 20 dollars a month it takes to support him and send him out through the villages of his people,

Here is why we stopped. After he has presented his message in a village, the first question he will be asked is, "How much does the foreigner pay you for talking his words?" If he must answer, "Four pounds a month," then the next question is, "Will not anyone say what the foreigner wants him to say if he gets paid for it?" His testimony is smashed, and made of no effect.

But if he can answer, "No, I'm here on my own because I want you to hear these words," or better yet, if he can answer, "Yes. I'm getting paid. The Christians at Doleib Hill

When on the field, Rev. Alexander C. Wilson is in charge of the printing press and bookshop at Malakal, Upper Nile. He is now engaged in furlough study at Princeton, N. J.



Christian Shilluk couple receiving congratulations on their marriage

(or Nasir, or Akobo) are taking care of my field, looking after my cattle, and giving my wife so much grain a month so that I can come here to you," he need not say anything more. That hammers everything home. This is unheard of; this must be real. One man like that is worth a thousand who must confess they are paid by the foreigner.

(3) We do not give things away. Medicine and literature must be paid for. Of course, the people do not pay the real cost; they may pay only a third or a tenth of the cost, but they must pay. This is because this Nilotic, who is different from us in many ways, is in other ways just exactly like us! He does not appreciate something that costs him nothing any more than you do! In fact, he has a theory of medicine in which the medicine that costs the most is the most powerful. Expensive medicine is good medicine. Medicine that costs you nothing—you might as well throw it on the ground. It won't do you any good.

We could give away literature by the bale—and the pages would get torn out and used for cigarette papers. We charge enough to make sure that the books which are sold are used and read and treasured.

THIS IS ALL rather negative. What

do we do to help the church?

We are in a situation that is hard to describe, for I am sure it is not at all what you think of when you think of Africa and especially of the Upper Nile. Throughout Africa today we are witnessing the growth of the cities, springing up overnight, and growing faster than the cities of America. We are in one of these African cities—not much of a city by your standards, but the center for all purposes for an area larger than Pennsylvania. It is the province capital, a wonderful place with electric lights and water that comes out of a pipe. "How are you going to keep 'em down on the farm, after they've seen Malakal?" You're not. More and more people pour into Malakal looking for work, and stay whether they find it or not.

It is a completely different environment for them, and they naturally are at a loss as to how to live in it. Those who are Christians are also at a loss as to how to witness for Christ in this confusing new life. We try to help them to bear a good and clear witness in the midst of all that is different.

LAST CHRISTMAS as we talked with the church council about the plans for the Christmas services (and it takes some planning in a church with nine

services in eight different languages), we happened to mention the custom of caroling. Some of the men from the Moru tribe had known of caroling elsewhere and liked it. They said, "Let's do it. It is a good custom." So we met the day before Christmas at 4:30 in the afternoon after the heat of the day was past, and formed up by tribes and marched away. It was much more like a parade than what you think of as caroling. We went first to the home of the governor and sang for him. Then we went on through the market place, past the city hall, by the shops, by the mission bookshop, past the mosque, through the hospital, and on through the town. As we marched and sang, some heads would turn, chins drop, and eyes pop, not because parades are new to Malakal—they are not. But every parade that had ever been seen before had been the Muslims parading; this was the Christians, and this was something new.

I tried to arrange things so that each of the three tribes would take turns singing, so we would not get too tired out. We all would march to the singing of one tribe, and when they stopped, the next group would take it up—so I thought. But the Morus, Shilluks, and Dinkas would have nothing to do with it. They *all* sang *all* the time. I was a little more successful in arranging the order of march, and managed to get the short-legged Morus out in front of the tall, long-legged Shilluks and Dinkas. If they had been last in line they would have been left far behind. As it was, Shilluks almost marched over them a few times.

We marched on through the length of the town. At the far end we turned and marched across town past the beer joints. And the Christians came out of the beer joints and joined the parade. (We're not proud of that, we're just telling what happened—we're glad we got them out anyway.) We had thought that people would get tired and drop out of the parade, but the opposite happened, and more and more people came out of their houses, joined the ranks, and raised their voices with ours.

Finally we were back at the church, where I thought we would just break up and go home. But instead the Morus marched into the church, sat down, and kept on singing. The Shilluks marched into the church, sat down, and kept on singing—two songs, two different languages. The Dinkas marched into the church, sat down, and kept on singing—three different songs, three different languages. It was bedlam. But a wonderful kind of bedlam.

I turned to the man who is now the Shilluk pastor in Malakal and said, "Adwok, I don't know what to do. You had better take charge." With some difficulty he got the people quieted, and then he spoke to them briefly. He said, "Yesterday I had little faith. I thought that only a few would come. But look how many God has given us!" I have often thought of those words since, not only as they applied to that day, but as they apply to each of *us*. "Look how many God has given us" as our responsibility in this strategic center of Ma'akal.

Shilluk and Dinka men in Malakal



AN INDIGENOUS CHURCH IN ETHIOPIA

The National Bethel Evangelical Wallega Church

MURRAY H. RUSSELL

WITH THIS HIGH-SOUNDING title we introduce you to the Ethiopian Evangelical Church of Sayo. The Sayo area is a part of the sub-province of Wallega and it is this geographical division that the Church has incorporated into its official name, appearing on its seal. For the story let it be said that Dembi Dollo is the town of the Sayo area, something like Wexford in Allegheny County, Pennsylvania.

Walking out from the station one day I suddenly came on a neat little fence surrounding a large chestnut-like tree. Ato Saboka quickly told me that it was a barrier to protect the "sacred" tree. Two or three times a year sacrifices would be made at the tree. I stood quite astounded! Here within eight miles of a thirty-year-old Mission station are those who yet have not heard the Good News.

Yet my mind was carried back to the time, not long distant, when many who are now members, elders, evangelists, and pastors of the Wallega Evangelical Church were worshipping at similar trees, were begging the help of those who would placate the "evil eye."

The early history of the Church shows a good many who came from these backgrounds and embraced a new-found faith in Christ. Those early days were struggling days and the spiritual fruit was sparse indeed. Nevertheless, the early missionaries, Bruce Buchanan for one, kept faithfully witnessing, traveling from village to village and praying that in *His* own way the Church would take root and grow. It would be wrong to minimize the work of those early pio-

neers, for this last term after visiting a good many of the places which are now strong indigenous churches, I failed to find one spot where one of the missionaries had not been during those early years. Some camping spots were used by the nationals for a place to build their church. Many of those places were 50 mule miles away from home base, two or three hard saddle days' distance.

From 1935 to 1942 Mussolini's armies invaded and conquered the land of Ethiopia. This was to have a tremendous effect on this young struggling Church. In 1935 when the last missionary left, all that could be substantially counted for 15 years of hard pioneering was one mission compound Church, about 160 members, and perhaps half a dozen small interested groups scattered about the country. Little was heard of the struggles of that Church until 1936 when Gidada Solon, the blind evangelist, and Mammo Cherko found their way to Addis Ababa through the troubled country and asked Dr. Duncan C. Henry, by a letter from the Sayo Church, for ordination. By permission of Allegheny Presbytery these two men received ordination to the Gospel ministry and returned to the work of the Sayo Church.

Little or no news filtered through to the Henrys in Addis Ababa some 400 miles away. In 1942 after Ethiopia had been heroically liberated, the missionaries found their way to Sayo. There were the two ordained pastors who had suffered with many others for their faith, *plus* many evangelists and elders. Now instead of one Church with 160 members, there were *14 Churches with more than 5,000 believers!* It is of note that these believers were scattered over the spe-

Rev. Murray H. Russell, now on furlough, does evangelistic work in Ethiopia. At the time of writing this article, he was on a speaking tour with a team in Columbia Synod, visiting all 36 churches.

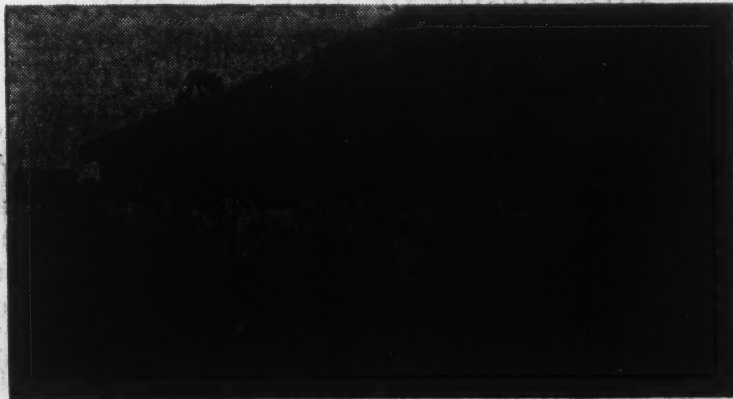
cific area that the missionaries had faithfully visited during the pioneering days. "Paul planted, Apollos watered; but God gave the increase."

NOW CAME THE YEARS of readjustment. The military invaders were out of the country, the new government with Ethiopia's own beloved Emperor Haile Selassie I had returned to power, and by invitation the missionaries were again back in the Sayo station to administer to the sick of body through the Jean Orr Memorial Hospital and to work with the Church to bring healing to wounded souls and to encourage healthy Christians.

After taking stock the Church and Mission both felt that there needed to be a time of concentrated training for some 30 or so men from whom the national Church would choose its pastors and evangelists. Carl Kissling did a magnificent task of organizing, administering, and instructing the Sayo Seminary, with the able assistance of Donald Davies. After three arduous years of not only sweat and tears but rich fellowship and blessing, there came that climactic day, the day when the chosen "twelve" received ordination and were set apart for the Gospel ministry. With the two who had been ordained in 1936 there were now 14 teaching elders. However, Keis (Rev.) Daniel was called home very suddenly in 1950 and there now remain 13 pastors. Keis Mammo Cherkko is in government work at the Ubdo platinum mines but still true to his calling.

At the time that the Seminary was active, the Church in Sayo began to organize into four presbyteries and a synod. Because the members wanted to be known as a truly Ethiopian national Church they forfeited their rights as members of our General Assembly and became known as a body of believers who were solely supported and administered by citizens of Ethiopia. However, the Sayo Church has taken a primary role in the larger Ethiopia Evangelical Church which includes all of the evangelical churches of Ethiopia. In Sayo four presbyteries have been organized: Dei with four churches, Anfilo with four churches, Aliku with five churches, and Sudi with eight churches. Presbytery meetings are held every three months and the synod meeting of the combined presbyteries is held every six months. They are waiting for the presbyteries and/or synods of Addis Ababa, Gore, Ghimeera, and Maji to come to the place where they will request a yearly General Assembly of Ethiopia. When the organization was complete Keis Gidada and Keis Mammo asked that their letters be transferred from Allegheny Presbytery to Dei Presbytery of the Sayo Synod.

In 1948 the youth of the Church in America caught the vision of the Sayo Church and its problems, meeting those needs with a whalloping \$23,000 for the Youth Project of that year. Some of this went to help pastors' salaries, but most of it went to help the youth of Ethiopia through Church and Mission schools and



Worshippers leaving Sayo church

equipment. The Wallega members continue to say, as they have already said in the past, "Thank you, young people of the American Church."

In 1954 the first Spiritual Life Conference was held on the Sayo station compound. This combined effort of both Church and Mission has initiated a new era of Church-Mission cooperation and understanding. This March the fourth annual Spiritual Life Conference will be held, a five-day meeting where nationals and missionaries find "oneness" that only Christ can give. From the prayers and hopes of such a conference have come such ideas as the Elder and Pastor Refresher Training Courses. In 1955 the Elder-Evangelist Course lasted for three full weeks with 30 of the elders living on the Mission compound for a wonderful time of study and fellowship. They returned to their Church tasks with new desires and hopes for their fellow Christians. Likewise all of the pastors took time out of their busy schedules to come to a three-week course of study. Don McClure's able assistance made those three weeks one of the top experiences during this last term of service.

THE NATIONAL BETHEL Evangelical Wallega Church seems now ready to embark on a new and expanding period of its existence. Its members

are now receiving no financial help from any outside source. They are discovering the joy of self-support. Further, they have organized more than 14 village and town schools supported totally by the local congregations. In the political sphere one of their own represents them before the courts of the land to help gain recognition for civil and religious issues which arise. The young men and women of the Church while pursuing the three "Rs" add to them their own vital experiences of the Christian faith in order that they may take their places as the future leaders of the Wallega Church.

The generally accepted definition of an indigenous church is: a self-supporting, a self-governing, and a self-propagating body of believers. Certainly this Church is reaching toward that end, if in fact it hasn't arrived to a great degree. There may still be the need for counsel, training, and direction from the Church in America for some time to come. And we want to assume our rightful role in this relationship. The constant prayer is that the true Church, the Body of Christ "... where we find the Word of God purely preached and heard and the Sacraments administered according to the institution of Christ ..." (Calvin) will be found ever expanding and deepening in Sayo, Wallega, Ethiopia.

THE SYNOD OF THE PUNJAB

(Continued from Page 400)

swer questions and to offer more literature.

In recent years many new conventions patterned after the Sialkot Convention have sprung up in various cities of Pakistan. These conventions, though held primarily for Christians, provide a real opportunity for evangelism because many non-Christians

also attend out of curiosity and often for some deeper motive.

"The truth shall make men free," said Jesus. A church which knows the truth and its freedom will make that truth known to others. The Church in the Punjab has in the past and is today presenting the Gospel of Truth to others.

THE WORK OF BIBLE WOMEN

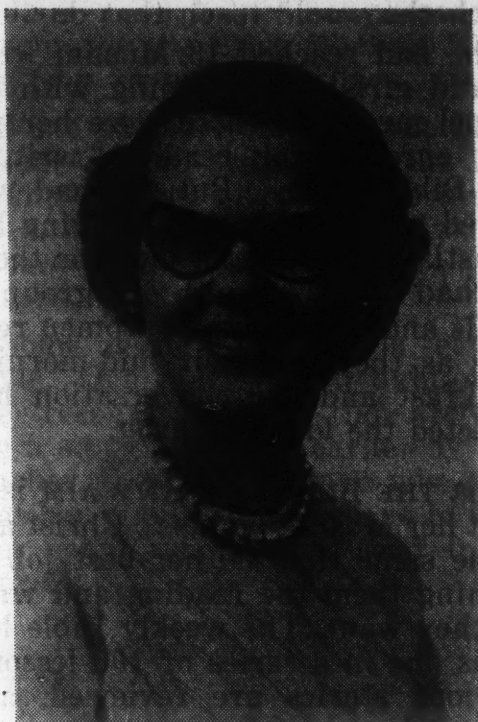
RUTH WILSON

AS SHE TRUDGES through the sand with the noonday sun beating down on her head, the Bible Woman reflects on her experiences of the morning. No two mornings are alike. Each day's work brings its causes for rejoicing and reasons for discouragement.

Each day of the week takes her to a different group of pupils, but all have one thing in common—a desire for reading and writing lessons. As the Bible Woman thinks of the 10 girls she has already taught, she thinks of the various reasons they have for wanting lessons. For Fatma and Asma, though they don't say it, it is the desire for a bit of a contact with others. For these girls are from a Muslim family in which a strict adherence to tradition prevents their going outside the mud walls which surround their own yard. Four other girls from the neighborhood join Fatma and Asma in their home for lessons each Wednesday.

One of them, an advanced pupil, is fast nearing her desired goal—the ability to read and understand the Arabic newspaper. Another wants to learn to write letters. Although she has five children to care for, she finds time to prepare her lesson each week.

In the second home to which she went, the Bible Woman taught a mother and her three teen-age daughters. The mother wasn't at all sure she could learn—maybe she was too old—but she is mastering her first reader very well. There have been interruptions in their lessons, though. The girls' grandmother died recently. Hearing the death wail, neighbors and relatives came to mourn with the family. And they kept coming for days—wailing, or just sitting with



Ruth Wilson, North Sudan

the family on mats on the floor and drinking the coffee served them. But all of this meant that these four pupils had missed six weeks of lessons. To a beginning pupil this may mean forgetting most of what she has learned.

As she neared the third and last home in which she would teach that morning, the Bible Woman was praying silently, remembering the keen interest one of her pupils there had shown in the Bible lesson the previous week. She was praying that that girl's interest might deepen into a real understanding of the Gospel message and what it could mean to her personally. As she thought of her, she thought, too, of another girl in the group who was bored with the Bible lesson and was inclined to try to distract the attention of the others.

The Bible Woman would finish her work at about one o'clock and the missionary would pick her and the other Bible Women up in the car and take them back to their homes. Her

Miss Ruth Wilson, on her first furlough from the North Sudan, is studying at Biblical Seminary in New York this semester. Similar work to that which she describes is carried on in other fields also.

March, 1957

work day had begun at 7:15 that morning when the Bible Women met for prayer at the Mission and each was then taken to the first home in which she would teach that day.

She had reached 13 Muslim women and girls that morning with the Gospel message. These were her pupils, enrolled for reading, writing, and Bible lessons. But she had witnessed to others, too, in showing her Christian concern and love for them. She had sat down with one group of pupils and some of their women relatives as they ate their mid-morning breakfast and her conversation had reflected the love of Christ.

FOR THE BIBLE WOMAN'S AIM is to point her Muslim pupils to Christ and at the same time do her best job of teaching them the reading and writing they want. The weekly Bible lesson is one in a series of 100 lessons. Previous stories are reviewed, and it is amazing how much some remember from week to week. The new Bible lesson is taught, with the Bible Woman usually reading part of it from the Bible and telling the rest of the story in her own words. For some, the Bible lesson is the high light of their weekly lessons.

Zeinab had had her lip tattooed, for she was to be married soon. It was swollen so badly that she could hardly talk. To read her assigned lesson would have caused her a great deal of pain. But she was present to hear the Bible story.

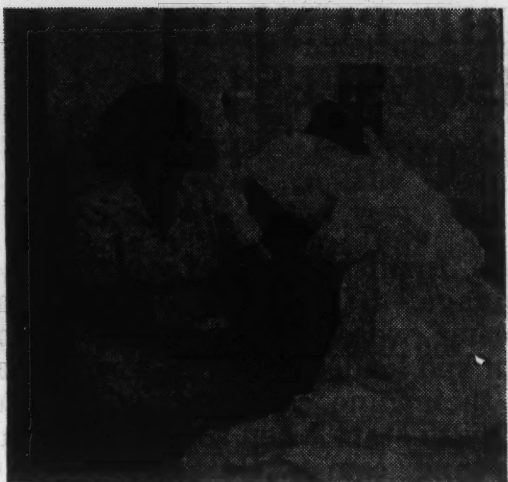
Nafeesa went to a friend's home every week, reading book in hand. But weeks went on, and the patient efforts of the Bible Woman were without results. Should she spend time with this girl who hadn't the ability or power of concentration to remember the sounds of the various consonants from one week to another? She kept her as a pupil, for in spite of lack of ability to learn some things, she seemed able to understand and remember the Bible lessons.

TWENTY BIBLE WOMEN work in eight centers in the North Sudan.

Most of these have their certificates from the Christian Training School in Khartoum North. Most are Egyptians who reside in the Sudan. Few Egyptian families are willing to let their daughters leave home and go to live for two years at the Training School. And once local girls have been in training in Khartoum North, their families often are not willing that they be sent to some other city to work. Two girls living in Gedaref have been trained there by Miss Una Coie. They hope to take the examinations in their various subjects and receive their certificates. Meanwhile they have been teaching in the homes of Gedaref, their home town, and have gained experience as they have studied.

This training of the Bible Women is supplemented by the annual institute—two weeks of Bible study, discussion of methods, worship, and sharing of experiences. The 1956 institute was held at Gereif, the village near Khartoum where it is hoped that a regular conference center may be developed. There was a great deal of chatter as the group gathered for meals and recreation. The Americans were the first to begin putting turnips, palm fiber, and onions in the beds, but soon found similar queer things between their sheets.

Most of the 1500 women and girls taught in a year by the Bible Women are Muslims. They were unable, because of lack of sufficient schools, or because of prejudice against girls' education, to study as children. Many of them would not be permitted by the men of the family to go out of their homes to attend a night school for adults. Wanting to learn, they send word to the Bible Woman that they would like to begin lessons in their homes. A Bible Woman seldom searches for pupils. She usually has a waiting list of those who want lessons. Some of these can be very trying to her as she has to explain week after week that she would be happy to teach them if her schedule permitted.



Sitt Zakia teaches reading and writing to girls who want to learn

A few Coptic women are taught in Coptaref. Umm Fadli (the mother of Fadli) wanted to learn to read. Her reason? She was embarrassed because she could not even find the

hymns announced at church and women's meetings. She wanted to be able to open a hymnal, find the number, and join in praising the Lord. Fadli, her son, helped her prepare her lessons for the Bible Woman. She is now able to read the Bible.

Some of the women of the Evangelical Church are helping the Bible Women. Some give one morning a week to teaching Muslim women. Others help with afternoon sewing lessons.

Some of the Muslim girls read the Bible. Their faces often light up as they recognize in what they are reading a story told them earlier by their teacher, the Bible Woman who prays that her pupils might believe in God's Son about whom they read in His Word.

DEDICATION AND ORGANIZATION

(Continued from Page 395)

a community night, a presbytery night, and a church night. At the Sunday afternoon dedication service letters from the Moderator of the General Assembly, the Governor of the State, and the President of the United States were read. The dedication, in many ways, is the real launching or birth of the new church.

Three to five months later, depending upon the location and area of the church, the new congregation, up until now under the guidance of a session appointed by presbytery, or-

ganizes into a responsible church of presbytery with its own officers. In most cases, many of those from the provisional council find their way into the offices of the church. Dr. A. K. Stewart, general secretary of the Board of American Missions, visits the newly organized congregation sometime following the official organization so that he can discuss with the officers the financial responsibilities of the young church and the horizons that lie before it.

AS WE GO TO PRESS

Special prayer is requested for Mr. William A. Heagen, superintendent of our Ezel School, Ezel, Ky., who suffered a heart attack Friday, Feb. 1, and is in the Jane Cook Hospital, Frenchburg, Ky. He is resting very comfortably and we pray for a speedy and complete recovery.

Miss Elizabeth Newcomb, our librarian in Ezel, suffered a slight cerebral hemorrhage and is in the Jane Cook Hospital in Frenchburg.

ITINERATION IN THE PUNJAB — SOME REMINISCENCES

ERNEST V. CLEMENTS

IN THE YEAR 1912 Mrs. Clements and I with seven other new missionaries and two older returning missionaries arrived in Sialkot, Punjab, India, at the end of a month of travel from New York. Along with the other fledglings we were assigned to a year of language study by our Mission.

Completing this language study, we were assigned to Pasrur mission station to work as district missionaries with Rev. and Mrs. Henry Nesbitt who had returned from their furlough at that time.

Along with the Nesbitts we had in this district team Miss Elizabeth Lawrence, who later became Mrs. Ralph E. Ayers, and Miss Mary Kyle. Miss Josephine Martin was in charge of the Girls' Boarding School at Pasrur. We were happy to be located with these wonderful, friendly, loving missionaries.

It was now the end of October and time to go to camp. We had never in our lives gone camping even in America. We had much to learn—what to take and what not to take. How we were astonished to see the tent which would be our home for the next four months! It was double fly and well constructed. It had been built by a Punjabi firm which had learned the trade from the British army of occupation in India. We must take with us our beds and bedding, camp furniture, table and chairs. There must be a small tent for the cook, another for the watchman who would share with the man who would take care of the horse. The equipment would all be moved by camels. Mr. Nesbitt, who was to integrate us into our new work and responsibilities, had cleverly made a folding desk which would facilitate his work. The great day arrived when

tents, furnishings, servants and their baggage, Bible Women, language teacher were assembled. The camel men had loaded the tents and luggage on their nine camels and were just ready to start when something scared a young camel. He gave a lunge, broke the lead cord from his nose, and raced off across the garden throwing off the luggage and the precious folding desk which was smashed. The camel was captured and reloaded and off they went.

Mr. Nesbitt's family was staying in the mission station so the Clements rode in Mr. Nesbitt's cart. He had recently purchased a mare which was a cast-off from the artillery corps. She was a big fine-looking bay. We had to ford a small river. In the water she balked and wouldn't pull at all. Mr. Nesbitt told us to walk on two more miles to the camp village and he would work with the mare. After we went on, some Indian villagers came along and one of them jumped on the mare's back and she walked right out. She was an artillery animal and was used to being ridden.

Inside of the first week we had quite a shock. We couldn't understand the people and we couldn't talk to them. They all used the village dialect called Punjabi. We of course had been taught the Urdu, the language of the courts and schools, which is basic. However we really began learning language out in that camp. We didn't hear anything else. We had a teacher along with us in camp and every morning was spent on Punjabi. We later made this village vernacular our specialty and it was to be our means of communication through over 40 years of service.

The camp was moved on Mondays to the new center. Tuesday through

Saturday was spent in visiting groups of new village Christians and on Sabbath they came to the camp for a big Communion service. They were from the outcaste tribe in the Punjab called *Cuhhras*. In this very Pasrur district in a village near our second camp, the first man from this tribe had become a Christian some 35 years before. He persuaded his family and relatives and in turn it was spread to other relatives and friends. The movement snowballed and covered most of the Punjab Province until a total of a half million were called Christians in the government census. These poor ones, the servants and sweepers of the other tribes, had come with the old life and superstitions sticking tight to them. Their instruction in the new Christian faith was one big reason for our going out and living in camp in their midst. The second big reason for going to camp was to preach the Gospel to the great numbers of Hindu and Mohammedan people who also lived in these villages.

NOW TO GET BACK to the itinerary again. We had been out just a few days when the Christian group in one village invited us to dinner. They wanted all the missionaries, so the five of us went one evening to dinner. On entering the courtyard—a little one about 20 by 20 feet—Mr. Nesbitt stopped and was grieved to see a mud idol right there in the yard. "My brothers, you are Christians and why have you kept this idol? We cannot eat your feast unless you dig down this earthen idol." Some young men came forward with a mattock; then the older women screamed and grabbed their arms and wouldn't let them touch the idol. They were frightened to death. They thought a terrible calamity would come down upon them. Mr. Nesbitt then took the tool himself and with a few strokes the idol fell over. A few worms wiggled about. He said, "See, you don't need to fear. Why, even the worms live in it." The old women figured that if there was any curse it would fall on this missionary and

not on them. It was a great victory and a great lesson and we surely had a good dinner.

We made it a practice in our missionary lives to accept these invitations to eat with our poor ones. Jesus was reprimanded and criticized because he ate with publicans and sinners.

THE CHURCH has moved forward a long way since that Punjabi Christian home dinner 44 years ago. Very few of the present third and fourth generations of Punjabi Christians have ever even seen the mud idol of their ancestors. Many of the charms so important to their grandparents are now strange relics. In our own United Presbyterian section of that great field we have 139 self-supporting churches and 26 other evangelistic circles. There is an average of 13 villages to a congregation. Still there is much to be done and help is needed from the mother American United Presbyterian Church.

We recently received a very interesting letter from Eva Hewitt describing a two-month camp just completed at Christmas time in Talwandi congregation where Rev. Aziz Din is in charge.

Four missionaries—Laura MacLachlan, Edith Drake, Jean Black, and Eva herself with the pastor and 11 other nationals shared in a big concentrated evangelistic effort.

Laura, our Mission specialist in the Laubach method for adult literacy, with her helpers taught 75 young people to read Mark's Gospel. Edith led out in organizing new Sabbath schools to carry on after the camp had moved on. These four women together worked out a new catechism and 90 adults were prepared for the Communion service.

This is all a long step in advance of what we used to be able to do. We need many new missionaries to help the church in forward-looking programs.

PRESENT-DAY ITINERATION IN PAKISTAN

EVA M. HEWITT

OUR FIVE AND A HALF weeks' camp by the Christian village of Mohanwali, where an adult literacy project had been going for four months, gave great impetus to reading, both there and in other villages. That village is as near literate as possible, counting out the aged and those not able to learn. The MIRACLE of seeing men and women and youth transformed by *reading and taking in Gospel truth for the first time* has mightily blessed us, as well as those who have witnessed the amazing change in *themselves* and in *one another*. They had been called Christians, but now they know what it means. There were thieves, liars, and deceivers among them who had for some years made that village of bad reputation. The village headman, their leader in evil, has become their leader in righteous living, and is a surprising personality who freely gives God the glory for his redeemed life. They love the Word of God, read it faithfully, and *believe* it. You should hear their simple, artless prayers. God in Jesus Christ is so real to them.

One day we joined the men and boys in demolishing a place at the corner of four of their fields in which for ages lights have been burned to the goddess of smallpox. A relic of the Hinduism long gone, but, we believe, still more or less adhered to. A Psalm was sung and prayer made before it was broken. It had seemed just a little place, but as they dug its wide and deep foundation, 500 bricks of a fine quality were unearthed. They said, "We'll use them to repair the village well." Their fields, too, will be enlarged.

Pray for a live Sabbath School there; the growth of their devotional life after their good teacher leaves this month; that brotherly love may continue; for a strong pastor-people relationship to develop; that their

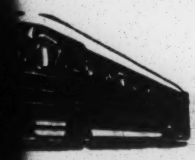
joy in building a house of worship may be full. Even now we hear that our Enemy is sowing bad seed there.

Laura MacLachlan, adult literacy director in all Pakistan churches, and Edith Drake, this Mission's Sabbath School organizer, and Jean Black were with us in this camp. Fellowship and service together with our seven Pakistani helpers, including cook, watchman, and motor driver, was precious indeed. Daily the local pastor gave his counsel, and joined one of the groups going out. They and we exchanged hospitality for meals, and were several times the recipients of noon meal invitations in the homes of elders and others. None of us will forget the picnic together on a sunny noon by the great new canal.

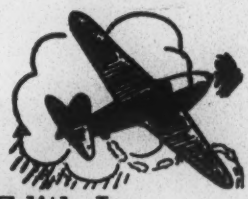
Ten villages in all were given concentrated attention and regular teaching. They also showed us miracles, for each was visited from 8 to 20 times. You who prayed have a share in those! The floods had made roads awful for the truck, and for Laura's Literacy station wagon. The group would ride to a point, and then use shoe leather freely to cover the impossible paths. Cycles were useless there. Dust and dirt are well known to us; sickness and poverty are past believing, yet no one of the camp took cold or was ill. We learn with the villagers to face our tents to the rising sun, and gather its first rays.

In a few days now, barring heavy rains, we are going out for two weeks to very needy Choormunda, where a new pastor has not quite got hold of his people. The floods in summer destroyed crops, making folks discouraged, and yet they are launching a drive to gather funds to build their own church building. I marvel at their courage. There are nearly 1000 Christians in 16 villages to whom we hope to minister in twos, teaching to all a certain set of Bible lessons.

(Continued on Page 422)



ON TREK WITH THE EXECUTIVE SECRETARY



In the July-August 1956 issue of *MISSIONARY HORIZONS*, Miss Edith L. McBane announced the new position of Executive Secretary-Treasurer of the WGMS. She entitled the article "Trailblazer." I have found since coming into this position that that was a very good title. At times it has been like wandering through a woods, wondering what was the most important thing to do and the order in which work was to be accomplished. Not only are there responsibilities in the office as treasurer but there has been a great deal of promotional work in the local churches and presbyterials. In addition to many informal conversations and contacts with the women of the United Presbyterian Church, there have been many opportunities for formal speaking occasions. I want to give you an account of my activities for the first six months and my plans for the future.

During the fall there were 12 Thank Offering engagements. One was in the Kenmore, N. Y., Church and the others in the Western Pennsylvania area: Butler Junior Missionary; Beverly Heights Teen-Age; Beaver Missionary Society; Sunset Hills Guild; Mt. Washington Missionary Society; Ellwood Missionary Society; Herminie Church in Sewickley Township; Second Church, Wilkinsburg; Bellevue Church; West Middletown Church; and Glade Run Church in Cooperstown. I had the opportunity to present our work in Egypt at the following groups: young people's in Second Wilkinsburg and Avalon; missionary societies in Ellwood City, Warrendale, Crafton, Bellevue, and Shadyside, and Sunset Hills Junior Missionary; federation in the Beulah Presbyterian Church, Pittsburgh; and Chat-ham College, Pittsburgh. I have presented the new type of women's organization, the all-inclusive under the name of "association" or "federation," in the Riverside Church, Buffalo, N. Y.; Jefferson and Beverly Heights Churches in Pittsburgh. The general work of the women of the United Presbyterian Church has been presented in two Christian Education classes at Pittsburgh-Xenia Theological Seminary; Eighth Church Federation, Pittsburgh; and Homestead Missionary Society. One part of the work is to get into all the churches organized under the Board of American Missions to help to organize the women's work. One church to date has been visited: the Baldwin Church, Pittsburgh. Devotional messages were given at the Junior Workers' Association, Pittsburgh; Camden Academy in Alabama; and Monongahela Presbyterial executive meeting. A request came from the Board of Foreign Missions for areal cultivation in the Hebron Church, Pittsburgh.

I have visited and spoken at five presbyterial meetings: Monongahela, Conemaugh, Kiskiminetas, Tennessee, and Detroit.

The Board of Foreign Missions and the Board of American Missions have very graciously invited me to attend the meetings of their boards which I have done this fall. Other meetings which I have attended were: the monthly meetings of the Board of Directors of the WGMS; Pre-Conference, held prior to the New Wilmington Missionary Conference; Division of Home Missions of the National Council of Churches; Conference of Executive Secretaries of women's work of the major denominations; and Advisory Council of the Board of Administration.

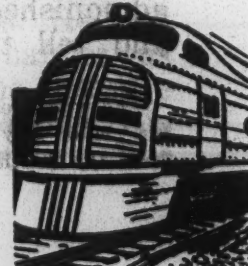
Plans for the spring will take me into the following presbyterials:



Kansas City, Keokuk, Cedar Rapids, Des Moines, College Springs, Los Angeles, San Francisco, Oregon, Spokane, Puget Sound, and Idaho.

It is a privilege for me to be working with the women of the United Presbyterian Church in this task for the Kingdom of God in the world.

—Evelyn W. Fulton



Worship Him in

THE TRUTH

RAY HUFFMAN,

Sentence Prayer: Our Father in Heaven, we come to Thee as members of the Church of the living God, eager to do His will and to grow in grace and favor with God and man. Open our hearts today to Thy Word that we may worship thee in spirit and in truth, for we pray this in the name of thy Son, our Savior. Amen.

Read the story of the Seventy. Luke 10: 1-17.

Although Jesus knew His earthly pilgrimage was nearing its end, with but little time left to choose and train new disciples, He was undaunted and planned an extensive program, for so many needed to hear His message of salvation.

He chose 70 new disciples and first of all urged them to pray "for the harvest is great and the labourers are few." Jesus knew how powerful an instrument prayer is. "PRAY!" He commanded them.

He believed teamwork counted tremendously and sent them two by two into every city He intended to visit—ambassadors for Christ to prepare the way of their Lord.

He cautioned them to carry no money and no extra clothes, and warned them to spend no time greeting people by the way. Their first concern must be giving His message although He told them that not everyone would receive them graciously. They would be "like lambs among wolves," He expressed it.

"Be courteous and be content with the hospitality they show you," He admonished them. "Heal their sick and tell them of the Kingdom of

God. But if they refuse you, leave. Wipe the dust of their village off of your feet—but tell them of the Kingdom of God."

Giving His message must be their prime motive but Jesus assured His messengers that those who refused them were actually refusing Him and His Father God, and would get their just deserts eventually.

Ambassadors for Christ, endued with His power and grace, the Seventy went their way to prepare the way of their Lord. When they returned, they reported their success to Him joyfully for even the devils were subject unto them through His name.



Jesus and

The writer of the worship services for this quarter, Miss Ray Huffman, is a retired missionary from the South Sudan. She is a registered nurse.

Spirit and in Truth

ANGELIZES

City, Missouri

Those Seventy proclaimed the Way of their Lord and Savior centuries ago—but this is 1957. The same Savior exists today—the One who *was*, and *is*, and ever *will be*—the Savior of men, still concerned that all may know His plan of salvation. Wherever you look, Sudan, Ethiopia, Egypt, Pakistan, or even USA, His harvest is indeed great but the labourers are few. He still urges His children to pray that His Kingdom may come and His will be done even as it is in heaven.

But this is America, not Palestine, and our calendar is dated 1957. What is this to us, who call ourselves by His name?

We can pray! The harvest fields of 1957 need labourers desperately to prepare His way.

To be effective ambassadors for Him, we must work with others of His children. How can we be ambassadors for Him, doing our utmost to prepare His way, unless our work for Him bears the brand "Made in Harmony"? Teamwork, that is what He wants.

He cautioned His messengers to keep first things first, to emphasize His message alone. Nothing—their money, clothing, or even the time they wanted to spend greeting friends by the way—must deter them.

What would Jesus tell us today? Are our earthly possessions first on our agenda or do we take time to be holy, to speak oft with our God? Do we use our God-given talents to take His message far and near even though some will resent the inference they need a Savior from sin? He didn't promise those Seventy smooth sailing, you remember. He told them He was sending them like lambs among wolves, but the Seventy understood what He meant. They knew when a lamb is in distress it calls long and loudly for its master. If they encountered more than they could take, they could call their Master for they realized His Grace is sufficient.

His injunctions to the Seventy are not dated, they are just as effective today as they were then. When we do His work and meet obstacles, we need to call our Master and He will save us from our distress. He will solve the problem that baffles us but our job is to keep the message we carry untarnished, to follow His directions implicitly—courteous alike



ples

to friend and foe, content with what we encounter.

Jesus instructed the Seventy to heal the sick in the homes they visited. Now, as then, when we introduce the Savior of men as the Great Physician and demonstrate His compassion for physical suffering, we find even the most superstitious, sin-bound hearts are opened to the message of salvation.

He cautioned the Seventy, should people refuse to hear His message, they should go on their way. "Shake the dust of their village off of your feet," He told them. "But give them the message." No one is ever forced to follow the Savior of men but we who bear His name are constrained to give His Word regardless of circumstances. One thing we must never forget—our actions may proclaim His love much louder than our tongues can.

Jesus made it clear that those who were unconcerned about His Kingdom and their place in it would eventually get their just due. His disciples now—as then—need not be anxious about that.

Those seventy ambassadors—sent to prepare the Way of their Lord and to proclaim His truth—returned joyfully to give their report to Him of what they had accomplished in His name. Joyfully! Surely they obeyed His directions implicitly. Faith in Him and love for Him must have permeated their hearts so their hands, feet, and tongues all together witnessed to the truth they bore.

There is joy, boundless joy, in doing our Master's work according to His directions. Men and women of 1957 will vouch for that as well as those who talked with Jesus in Palestine.

I should like to know how Jesus chose those Seventy, wouldn't you? Did He merely say "Come," and they came or did He have to urge them? I wonder how many He had to ask to do this job for Him before He got the Seventy willing workers? Did some on his original list beg off so

He was forced to find substitutes?

Maybe some felt they were not talented enough to work for their Master. No one needs to feel that way for it is amazing what God calls talents. You remember Moses showed God's power whenever he waved his rod before the king but Dorcas demonstrated God's compassion for the needy with her needle. God's idea of talents is indeed different from ours but there is one thing He does want, regardless of whether our talents are great or small, many or few. He wants us to use them *all* in furthering His work.

I'd like to know who those Seventy really were. All we know about them is that they had ears to hear the instructions Christ gave them—and they listened. They had hearts full of love for their Savior and of compassion for those who had not heard of His Kingdom—and they shared; while their feet were consecrated to their Master's work.

Probably some were fishermen while others spent their time herding their sheep and guarding them from danger. Do you suppose there was a publican among them? Probably some were well-versed in the Law and the Prophets although some illiterates might have joined that group also, for we know Jesus was no respecter of persons and "the common people heard him gladly."

From whatever background they came, that group of Seventy had one trait in common—a sincere desire to serve their Lord and Master in whatever He wanted them to do. What reward did they get? Joy!

The Savior of men uses the same tactics today. He chooses his workers from all walks of life. Anyone who has a heart full of love for Him can work for His great firm—God & Co., UnLtd., Fishers of Men. Unlimited in power and love, with grace for each day's work assured. Surely there is no greater firm.

The harvest in this year of our Lord 1957 is indeed great and the labourers are few. PRAY!

TRANSPORTATION INFORMATION FOR WGMS CONVENTION

There will be special buses from the Pittsburgh Greyhound Depot for those from the Pittsburgh, Pa., area and from adjoining areas, attending the Convention at Indianapolis, Ind., June 11-14, 1957.

These special buses will also stop en route at local Greyhound Depot in Washington, Pa., at approximately 8 A.M., D.S.T. and Wheeling, W. Va., at 9 A.M., D.S.T., to pick up passengers, but at the same cost as from Pittsburgh, Pa.

COST: Round trip from Pittsburgh, Pa., to Indianapolis, Ind. \$15.50

SCHEDULE FOR SPECIAL BUSES:

June 11—Leave Pittsburgh 7:30 A.M., D.S.T.

June 11—Arrive Indianapolis 6:00 P.M., D.S.T.

* * * *

June 15—Leave Indianapolis 7:30 A.M., D.S.T.

June 15—Arrive Pittsburgh 7:00 P.M., D.S.T.

In order to determine the exact number of passengers making round trip on special buses between Pittsburgh, Pa., and Indianapolis, Ind.; and also in order to determine the exact number of passengers making one-way trip either going or returning, kindly tear off and return the following Questionnaire as soon as possible to Mrs. R. K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa. At present do not send money.

QUESTIONNAIRE—Answer Yes or No

I will make *round-trip* in Special Bus from Pittsburgh (or pick-up stop) to Indianapolis

I will make *one-way trip* in Special Bus between Pittsburgh (or pick-up stop) and Indianapolis; going or returning

I am departing from Pittsburgh Greyhound Depot

I desire to be picked up at

Presbyterial

Name

Address

PENNSYLVANIA RAILWAY PASSENGERS COMING FROM EAST AND WEST

If tickets are purchased in groups of three or more, the fare is about 25 per cent less than price quoted. These passengers must travel in both directions as a group. Contact your ticket office regarding this group ticket and also regarding *possible* changes in schedule.

PITTSBURGH, PA., TO INDIANAPOLIS, IND.

Cost round-trip coach fare \$26.74. No diner.

Lv. Pittsburgh 10:15 A.M. E.S.T. Lv. Indianapolis 2:35 P.M. C.S.T.

Ar. Indianapolis 4:53 P.M. C.S.T. Ar. Pittsburgh 11:10 P.M. E.S.T.

ST. LOUIS, MO., TO INDIANAPOLIS, IND.

Lv. St. Louis 10:30 A.M. C.S.T. Lv. Indianapolis 9:25 A.M. C.S.T.

Ar. Indianapolis 2:35 P.M. C.S.T. Ar. St. Louis 1:50 P.M. C.S.T.

CHICAGO, ILL., TO INDIANAPOLIS, IND.

Lv. Chicago 9:45 A.M. C.S.T. Lv. Indianapolis 10:00 A.M. C.S.T.

Ar. Indianapolis 2:00 P.M. C.S.T. Ar. Chicago 2:00 P.M. C.S.T.

Officers' Page

THE WAY OF THE CROSS

WHENEVER WE COME home after dark, our boys vie with each other to be the first one to see the neon cross on our church, shining as a welcoming beacon through the night.

Last fall, as we were returning from our Thanksgiving trip to Grandpa's they watched as usual for this encouraging symbol of the journey's end.

"There it is!" one of them cried at last, and sure enough there it was shining afar off, above all the buildings and trees between.

But as we turned a corner and our vision of the cross was obstructed for a moment, Peter cried out, "I lost the cross!"

In a moment it was back, however, and led us safely home.

THE CROSS on our tower is only a symbol of another cross which has been leading men Home all through the ages. Peter's words struck me as peculiarly significant. "I lost the cross!" Isn't that what is wrong with the world today? Isn't that what has been wrong all down the centuries?

Mankind is so intent upon trying to lift itself by its own bootstraps that it fails to see that no step toward God can be made until we realize our own helplessness, and become reconciled to our Creator at the cross of his beloved Son.

BUT THE CROSS is significant not only as our means of salvation as we place our faith in the One who died there for us; it also leads us Home to our Heavenly Father when we, his children, have wandered into sin. One little boy in our community always insists on kneeling in the direction of the cross when he prays at night. I wonder how often we go to God in prayer, with unconfessed sin in our lives, forgetting the cross entirely!

It was to Christians that the inspired writer said in I John, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." His death for us made Christ our advocate with the Father, where the sins we confess to God are covered by the blood of the cross.

"In this sign conquer," said the Crusaders. And the reminder of the victory of Christ on the cross is an inspiration to us to conquer the problems and difficulties that confront us in our daily lives. No one ever achieved a greater victory than did our Savior, and with his Spirit as our guide and strength, we, too, can be victors in His name.

Don't lose sight of the cross for even a moment! It is the world's only hope for salvation, for cleansing, and for victory!

THE VEIL IS RENT

My Savior hung upon a cross
To die, a sacrifice for sin;
And with his flesh was rent the veil
That I might freely enter in;
He graciously my soul unbound,
And bid me step on holy ground.

The veil is rent! I dare to stand
Before the presence of my God;
I walk within the Holiest
By feet defiled with sin untrod.
No mortal man my prayer need bring;
I'm in the throne room of the King.

The adversary of my soul
Presents his accusations there;
He seeks to set himself between
My Father and my contrite prayer.
But Satan's crafts cannot avail—
Christ goes before me in the veil!

—Verna S. Teeuwissen, Second Vice President, 1957 WGMS Convention

Mrs. Walter J. Teeuwissen, Jr.

Like the first vice president, the second vice president of the 1957 WGMS Convention, Mrs. Walter J. Teeuwissen, Jr., is also the wife of a minister. Her education included three years at Moody Bible Institute, and a year each at Temple University and Westminster Theological Seminary. Her husband is pastor of the Drayton Plains, Mich., Church, where she serves as a church school teacher, Junior leader, missionary society officer, and dramatic director.

The doings of her family are well-known to readers of *The United Presbyterian* where she wrote a weekly page entitled "From Our House to Your House." She has contributed to other Christian publications.



THE WGMS CONVENTION—INDIANAPOLIS, INDIANA

The WGMS Convention to be held in Indianapolis, Ind., June 11-14, 1957, will use the facilities of Indiana Central College, located in University Heights on Hanna Avenue, between Shelby Street and Sherman Drive in the southeastern part of the city.

Registration will be in the Administration Building and the rooms will be in the three dormitories.

The Convention services will be held in the University Heights Evangelical United Brethren Church, which is on the campus.

All delegates please apply for reservations before April 15 to the Chairman of the Registration and Assignment Committee, Mrs. Charles Thornberry, 2157 N. Park Ave., Indianapolis, Ind. All others desiring accommodations apply before May 15. Please enclose registration fee, \$2.00.

Rooms will accommodate two, three, or four persons, depending on the number attending. Some have bunk beds.

Room and board—\$18.00, including all meals, Tuesday dinner through Friday evening dinner. Insurance 50¢. Total—\$18.50.

Meals for day visitors—breakfast, 85¢, lunch, 85¢, dinner \$1.25. Day visitors are not required to register, but may do so by making a gift of \$1.00 for Convention expenses. Advance notice of day visitors desiring meals will be appreciated.

TIME—CENTRAL DAYLIGHT.

Mrs. A. J. McConnell, Chairman of Publicity Committee

INDIANA CENTRAL COLLEGE

Indiana Central is a co-educational college of liberal arts affiliated with the Evangelical United Brethren Church. It was founded in 1905 and celebrated its Golden Anniversary in 1955.

The college is located on an attractive campus of 59 acres in southeast Indianapolis. Indiana Central is a small college with a student body of 600. The traditions of the church college create a wholesome atmosphere for Christian experience and growth.

Indiana Central believes that true education includes the harmonious development of the entire person—physical, mental, social, and spiritual—and that it consists of a quality of life as well as a quantity of learning. The college motto is "Education for Service."

One half of the student body lives in or near Indianapolis. The other half comes from Indiana and from 17 other states of America and 7 foreign countries.



Administration Building, Indiana Central College, Indianapolis, Ind.

PRESENT-DAY ITINERATION IN PAKISTAN

(Continued from Page 414)

This is the first time we are trying out a scheme to have one from camp and one from the village go as a team. It means we must each morning have a class to teach the village helpers the lesson, and this will keep us busy. However, it may leave behind us some who will have gained an aptitude for teaching and helping. After this camp

we are to go to Densar, Kotli Maharan, and Mianwali for similar teaching. In thus helping the church you can see we need much, much prayer. The pastors are welcoming such service, and we trust may find in the method some things to emulate, using their elders and youth as teachers.

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

Missionaries are ambassadors of Christ,
not diplomats of the Church.

"PRAY YE THEREFORE"

As we see the days of this Year of our Lord, 1957, go by in very rapid succession I wonder if we might pause and look ahead just a little? Already the March winds are beginning to blow, and soon a fourth of this recently "new" year will have passed! Plans for the "World Day of Prayer" in your locality will have been made, and we trust many will hasten to the "place of prayer" on this day.

But what of the days ahead? During these past few months our missionaries, our church leaders, and our governmental leaders, have pleaded for our prayers. They have urged all who call themselves Christian to earnestly and regularly intercede in their behalf, that strength and wisdom might come to them during the momentous changes and decisions that must be made, often with appalling swiftness. Families have been separated, and often a few must do the work of many, and the end is not yet.

It is in just such times as these that the *Prayer Cycle* should be employed faithfully and steadfastly! It is the United Presbyterian calendar-guide for united prayer and intercession. As many can testify, if it is followed carefully, one will have completed its schedule 12 times and will have come to know more of the places, people, and problems of our total missionary program. Rev. Ed Fairman, promotional secretary of the Foreign Board, said last year that as he went out among the churches he was impressed with the number who had

"seemingly memorized their *Prayer Cycles*" and *knew* what he was talking about. Are you, dear reader, one of those who *knows* about the missionary outreach of our Church? Are you one of those whose faithfulness has been the means of releasing God's power to those who represent us in the front lines of service?

There is a brief leaflet, *Your Prayer Cycle—How to Use It*, obtainable from the WGMS Literature Department, which contains many suggestions for individual, family, or group use. If you do not already have one of these leaflets, write for it. It is free. Then choose and *use* the method which seems most fitted to your particular situation. From time to time specific needs may arise which may be mentioned on this page or in the other church publications, which may be added to those mentioned in the *Prayer Cycle*. Such a list was compiled in the December *Missionary Horizons*.

It is agreed that prayer is the most valuable contribution one can make to the mission cause. As you become a faithful intercessor you will come to know also that inner joy and peace which comes from obedience to the Master who said, "Pray ye therefore." To the individual who makes prayer a daily habit comes the consciousness of a spiritual enrichment not otherwise attainable, and one is grateful to have a share in the ongoing work of the Kingdom! One becomes joyfully aware of

"... one great fellowship of love
Throughout the whole wide earth!"

Please add the following names to your 1957 *Prayer Cycle*:

Miss Lois M. Finney, American College for Girls, Cairo, Egypt

Miss Ruth L. Nolin, Cairo, Egypt, (page 7).

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

*Missionaries are sent to preach and teach:
Not human experiences, but divine redemption through Christ.*

SENIOR LIFE MEMBERS \$25 Each

212. Mr. Robert McIntyre, in memoriam. By Mr. and Mrs. J. M. Holman.
560. Mrs. Walter F. Bixler, New Castle, Pa. By the Margaret Copeland Society.
561. Miss Anna Kline, New Castle, Pa. By the Margaret Copeland Society.
562. Mrs. Allen Cartwright, New Castle, Pa. By the Margaret Copeland Society.
563. Mrs. Earl Eakin, New Castle, Pa. By a friend.
564. Mrs. Findley K. Boyd, Sr., New Castle, Pa. By friends.
565. Miss Irma J. Allen, New Castle, Pa. By Mr. and Mrs. Horace Allen.
566. Olive Campbell, Beaver Falls, Pa. By Margaret Mortimer.
567. Mrs. David K. Cooper, Beaver, Pa. By herself.
568. Mrs. Albert H. Reed, Beaver, Pa. By the Maxwell Missionary Society.
569. Mrs. Barton J. Wendenhall, Beaver, Pa. By Mrs. Raymond McDermitt.
570. Mrs. Robert Campbell, Blair, Neb. By Mrs. Joseph O. Campbell.
571. Mrs. Richard Campbell, Hammond, Ind. By Mrs. Joseph O. Campbell.
572. Miss Nettie Thomas, Beaver Falls, Pa. By Miss Mary Lane.
573. Mrs. Loyal Wright, Fombell, Pa. By Camp Run WMS.
574. Mrs. Ruth Smith, New Castle, Pa. By Mrs. Ida Weir.
575. Mrs. Charles Barnhart, Ellwood City, Pa. By a friend.
576. Mrs. Beulah M. McKenzie, Clinton, Pa. By the Hanover WMS.
577. Mrs. Lois Marian Beckwith, New Castle, Pa. By a friend.
578. Mrs. Floyd E. McGuire, Mahoningtown, Pa. By Jean McGuire.

579. Mrs. Marlene Rankin, Gibsonia, Pa. By Mrs. Helen Johnston, New Castle, Pa.
580. Mrs. Jean McGuire, New Castle, Pa. By Mrs. Floyd McGuire.
581. Mrs. Robert Reed, New Castle, Pa. By Mrs. J. L. Reed.
582. Anna Mae Tait, New Castle, Pa. By Mrs. Russell C. Tait.
583. Mrs. Blanche B. Casburn, New Castle, Pa. By Mrs. Stephen O. Lewis.
584. Mrs. Harold W. Neil, East Palestine, Ohio. By Mrs. Jay T. Lowry.
585. Mrs. Julia Tier, Cuyahoga Falls, Ohio. By a friend.
586. Mrs. Gladys Miller, Youngstown, Ohio. By Betty Rogers.
587. Mrs. Paul Mimna, Hubbard, Ohio. By Mrs. John Logan and Mrs. Wade Masters.
588. Mrs. John M. Onyett, Barberton, Ohio. By the Sabbath School, First Church.
589. Mrs. Myron Barden, Barberton, Ohio. By the Women's League.
590. Eleanor M. Nye, Cuyahoga Falls, Ohio. By her aunt, Mrs. H. A. Sadler.
591. Mrs. Henry Mitchell, Cleveland, Ohio. By Mrs. Meredith Turner.
592. Miss Margaret Kautz, Cleveland, Ohio. By Mrs. Andrew Broucker.
593. Mrs. Anne Schultz, Cleveland, Ohio. By Mrs. A. M. Allen.
594. Mrs. Charles Slates, Akron, Ohio. By two friends of the WMS, First Church.
595. Miss Catharine Tedrick, Akron, Ohio. By friends in the WMS, First Church.
596. Mrs. Ralph E. Dunn, Butler, Pa. By Mr. and Mrs. H. M. Wilson.
597. Mrs. James McGlincy, Butler, Pa. By a friend.

598. Mrs. Lyle McGrath, Butler, Pa. By Mrs. H. R. Edeburn.
599. Mrs. Paul Stephenson, Butler, Pa. By a friend.
600. Mrs. E. M. Timmons, Butler, Pa. By friends.
601. Mrs. Valda Glenn Warren, Butler, Pa. By her mother, Mrs. Roy R. Glenn.
602. Mrs. S. W. Young, Butler, Pa. By a friend.
603. Mrs. Louis Ziegel, Butler, Pa. By Martha Glenn.
604. Mrs. T. E. Boliver, Butler, Pa. By her husband.
605. Mrs. D. H. Keefer, Butler, Pa. By the WMS of Second Church.
606. Mrs. Harlan Wilson, Butler, Pa. By Sunshine Fund, Second Church.
607. Mrs. Donald Lane, Butler, Pa. By Mrs. D. Gordon Jones.
608. Miss Nancy Scott, Butler, Pa. By a friend.
609. Miss Mildred Dague, Butler, Pa. By a friend.
610. Mrs. Mary Bishop, Butler, Pa. By Mrs. Rachel Pierce.
611. Mrs. Mayme Dodds, Butler, Pa. By self.
612. Mrs. Laverne Morris, Butler, Pa. By her mother, Mrs. Ralph Roenigk.
613. Mrs. Myrtle Holter, Grove City, Pa. By Ebenezer WMS.
614. Margaret Jean Wagner, Parker, Pa. By Mr. and Mrs. Donald Sloan, Grove City.
615. Mrs. Ruth Rosenberry, Emlenton, Pa. By Mr. and Mrs. Frank Ross, Jr., Eau Claire.
616. Mrs. Gladys Coulter, Emlenton, Pa. By Mrs. Annie Sloan, Parker, Pa.
617. Mrs. Lilla Oliphant, Kennerdell, Pa. By East Unity WMS.
618. Mrs. Esther L. Adleman, By the Betty Stamm Missionary Society, Eau Claire.

619. Mrs. Eleanor Anderson, Eau Claire, Pa. By Betty Stamm Missionary Society.

620. Mrs. D. D. Kelly, Karns City, Pa. By her family.

621. Mrs. Jesse Gallagher, Karns City, Pa. By a friend.

622. Mrs. James Jack, Karns City, Pa. By Sherard MS, Fairview Church.

623. Mrs. Herman Corbett, Karns City, Pa. By friends.

624. Mrs. Harry Carlson, Grove City, Pa. By a friend.

625. Mrs. Gaylord Cooke, Grove City, Pa. By a friend.

626. Mrs. Leonard McGill, Grove City, Pa. By a friend.

627. Miss Margaret Houston, Grove City, Pa. By self.

628. Mrs. Thomas Paxton, Jr., Grove City, Pa. By Mrs. Harold Campbell.

629. Mrs. George P. Beech, Grove City, Pa. By Mrs. Blaine L. Hovis.

630. Mrs. Blaine L. Hovis, Grove City, Pa. By Mrs. Robert L. Allen.

631. Mrs. F. A. Hause, Grove City, Pa. By self.

632. Mrs. Ray McKenzie, Grove City, Pa. By sister, Mrs. W. A. Woods.

633. Mrs. Mabel Carroll, Grove City, Pa. By Mrs. Eugene Mechler.

634. Mrs. Frank Stewart, Grove City, Pa. By a friend.

635. Miss Jennie McKee, Grove City, Pa. By the WMS.

636. Mrs. A. B. Thompson, Grove City, Pa. By the WMS.

637. Miss Ethel Ward, Harrisville, Pa. By a friend.

638. Mrs. Donna Smith Hogg, Harrisville, Pa. By the Mary Davis Circle, Harmony Church.

639. Mrs. Margaret Haag, Harrisville, Pa. By the Sara Cochran Bible Class.

640. Mrs. Charlotte Hoffman, Harrisville, Pa. By Grace Braham Circle, Harmony Church.

641. Miss Betty Moon, Harrisville, Pa. By a friend.

642. Mrs. W. Ed Eakin, Harrisville, Pa. By Mr. and Mrs. J. F. McConnell.

643. Mrs. Harriet Adamson, Butler, Pa. By the Margaret I. Dugan WMS.

644. Mrs. Harry L. Snyder, Butler, Pa. By parents, Mr. and Mrs. Carl Dickey, Sr.

645. Mrs. J. Reade Barkley, Prospect, Pa. By a friend.

646. Mrs. Allen B. Coulter, Prospect, Pa. By a friend.

647. Mrs. Flota McKnight, Slippery Rock, Pa. By Mr. William H. McKnight.

648. Mrs. Elmer Dickey, Slippery Rock, Pa. By a friend.

649. Mrs. Charles Dickey, Slippery Rock, Pa. By a friend.

650. Mrs. Glen Donaldson, Grove City, Pa. By Scotch Hill WMS.

651. Mrs. W. J. Carothers, Grove City, Pa. By Mary Barnes WMS, Springfield Church.

652. Mrs. John K. Paxton, Grove City, Pa. By the Mrs. W. E. Wylie Fund.

653. Mrs. Knox Reed, Belle Center, Ohio. By a friend.

654. Huldah Schaeblin, Findlay, Ohio. By a friend.

655. Miss Lura O'Brien, Pemberville, Ohio. By Scotch Ridge WMS.

656. Mrs. Cynthia Witte, Pemberville, Ohio. By Mrs. Carrie Witte.

657. Mrs. Covey Clarkson, Toledo, Ohio. By friends.

658. Mrs. Vesta Walker, Toledo, Ohio. By friends.

659. Mrs. Maxine Thomas, Kenton, Ohio. By a friend.

660. Miss Lavina Schultz, Kenton, Ohio. By a friend.

661. Mrs. Eleanor Stout, Kenton, Ohio. By a friend.

662. Mrs. Rachel Lang, Monroeville, Pa. By Mrs. Robert Thompson.

663. Mrs. Leone Scott, Monroeville, Pa. By Mrs. Dolly Burns.

664. Mrs. Grace Hill, Monroeville, Pa. By Mrs. Bertha Clyxton and Mrs. Lillian Maxwell.

665. Mrs. Nellie B. Stark-ey, Monroeville, Pa. By Mrs. Earl H. Seitz.

666. Mrs. Anna K. Seitz, Monroeville, Pa. By Mrs. Earl H. Seitz.

667. Mrs. Susan Dunn, in memoriam. By a friend.

668. Mr. Ben Stewart, in memoriam. By Mrs. J. D. Graham.

669. Mrs. Earl H. Seitz, Monroeville, Pa. By Mrs. Rose Domin.

670. Mrs. Adelaide Hawley, Irwin, Pa. By Rev. and Mrs. William D. Johnson.

671. Mary Lois Stough, Irwin, Pa. By Mrs. Minnie M. Ludwick.

672. Mrs. Charles L. Shirley, Irwin, Pa. By her family.

673. Mrs. Howard Wallace, Irwin, Pa. By Mrs. Norman Wallace.

674. Mrs. Clara Wallace, Irwin, Pa. By Mary Shirley.

675. Anne Baker, Irwin, Pa. By Mrs. Thomas W. Hall.

676. Mrs. Charlotte McKeown, Irwin, Pa. In memory of Mr. Robert Rainey, Sr.

677. Mrs. John Haberman, Boston, Pa. By friends.

678. Mrs. Alfrieda Wilson, Braddock, Pa. By Mr. Andrew Wilson.

679. Mrs. Eldora Watt, Braddock, Pa. By a friend.

680. Mrs. William Howell, Connellsville, Pa.

681. Mrs. F. A. Pitsch, Connellsville, Pa. By the Christian Culture Class.

682. In memory of Mrs. Lottie Gilpin and Miss Blanche Potter. By Miss Grace Potter.

683. In memory of Mrs. J. French Kerr. By Mrs. Margaret Wood.

684. Miss Sara J. McCormick, East McKeesport, Pa. By self.

685. Mrs. Elvira S. Rothery, Elizabeth, Pa. By Norma and Millicent Nevin.

686. M. Marie Allison, Sialkot City, Punjab, Pakistan. By a friend.

687. Dorothy M. Wray, Greensburg, Pa. By Mary Lou Austin.

688. Miss Ann Baldrige, Greensburg, Pa.

689. Mrs. Anne Darling, Greensburg, Pa.

690. Miss Elizabeth Morrison, Jeannette, Pa.

691. Mrs. Glissen A. Leech, Greensburg, Pa. By her mother.

692. Mrs. Elizabeth B. Shoemaker, Greensburg, Pa.

693. Miss Minnie Irwin, Irwin, Pa. By Dr. and Mrs. Fred M. Blick.

694. Mrs. Carol Gembauffe, Irwin, Pa. By Mrs. William N. Snyder.

695. Mrs. Barbara Sensenich, Irwin, Pa. By Mrs. Frank W. Helman.

696. Mrs. H. Donald Benford, Latrobe, Pa. By the S. S. Class.

697. Mrs. C. Byrl (Gladys) Tedrick, McKeesport, Pa. By her family.

698. Mrs. Ranse Jeffries, McKeesport, Pa. By Mrs. Oliver Steen.

699. Mrs. Robert McElroy, McKeesport, Pa. By a friend.

700. Maxine McIndoe, McKeesport, Pa. By Janet Pollock.

701. Mrs. Olive Fox, Murrys-ville, Pa. By Mr. and Mrs. Rune Nystrom.

702. Mrs. Jerald M. Shave, New Alexandria, Pa. By Miss Nora J. Dornon.

703. Mrs. Carl Fester, New Kensington, Pa. By a friend.

704. Mrs. Richard S. Dunbar, New Kensington, Pa. By a friend.

705. Mrs. Michael Flynn, New Kensington, Pa. By a friend.

706. Mrs. Cecil Yates, New Kensington, Pa. By a friend.

707. Mrs. Edison Conner, Jr., New Kensington, Pa. By Mrs. Emerson Boyd.

708. Mrs. Harry M. Wakefield, New Kensington, Pa. By Miss Lucretia Boucher.

709. Mrs. Lester Larson, New Kensington, Pa. By a friend.

710. Mrs. Sue Johnstone, Pitcairn, Pa. By friends.

711. Mrs. Lillian Mahan, Pitcairn, Pa. By a friend.

712. Mrs. Max M. White, Ainsworth, Iowa. By the Women's Association.

713. Mrs. Cecil Krekel, Burlington, Iowa. By Rev. and Mrs. K. R. Anderson.

714. Mrs. W. C. Frack, Pittsburgh, Pa. By her daughter, Marian E. Frack.

715. Mrs. Fred Parke, Pittsburgh, Pa. By Mrs. J. A. Booth.

716. Mrs. C. W. Gray, Pittsburgh, Pa. By Alpha Circle, Unity Church.

717. Mrs. John B. Hawes, Jr., Murrys-ville, Pa. By Mr. and Mrs. George Houghtelin.

718. Mrs. J. H. Sharlow, Pittsburgh, Pa. By Mrs. Winifred Clements.

719. Mrs. Herbert R. Clements, Murrys-ville, Pa. By Mrs. R. C. Clements.

720. Miss Marie Kovarik, Pittsburgh, Pa. By Mr. and Mrs. Harry Miller.

721. Mrs. Estella Martin, West Newton, Pa. By sister, Mrs. Margaret K. Budd.

722. Miss Judith Click, Braddock, Pa. By the Belle Scott Society.

723. Miss Sharon Henry, Braddock, Pa. By the Belle Scott Society.

724. Carol Edmondson, Monroeville, Pa. By two friends.

725. Mrs. Ruth Connell, East Liverpool, Ohio. By the WMS, First Church.

726. Mrs. Lona Vincent, East Liverpool, Ohio. By the WMS.

727. Mrs. Vera Miller, East Liverpool, Ohio. By a friend.

728. Mrs. Dorothy Casto, East Liverpool, Ohio. By a friend.

729. Miss Helen Reese, East Liverpool, Ohio. By a friend.

730. Mrs. Nessie Davis, East Liverpool, Ohio. By her mother, Mrs. Nessie Dunlop.

731. Mrs. Phyllis Welch, East Liverpool, Ohio. By Young Adult Class, First Church.

732. Mabel Shaffer, East Liverpool, Ohio. By the May Rose Hart WMS.

733. Mrs. Wilda Allmon, Salineville, Ohio. By the WMS.

734. Mrs. Mary Gould, Salineville, Ohio. By the WMS.

735. Mrs. Rose Tanguy, East Liverpool, Ohio. By Mrs. Rhea Beaver.

736. Mrs. Charles Minnis, Steubenville, Ohio. By Miss Hilda Steele.

737. Mrs. Lawrence Fleming, Steubenville, Ohio. By Miss Hilda Steele.

738. Mrs. Richard Bauman, Steubenville, Ohio. By Mrs. Edgar Bower.

739. Wilma Clevenger, Steubenville, Ohio. By Mrs. Leonard Wheatley.

740. Mrs. L. H. Rosenberger, Wellsville, Ohio. By the Nelle P. Smith M.S.

741. Mrs. D. N. MacLean, Wellsville, Ohio. By the Nelle P. Smith Society.

742. Mrs. George Fraser, Wellsville, Ohio. By the Nelle P. Smith Society.

743. Mrs. Dean J. McLaughlin, Richmond, Ohio. By her husband.

744. Mrs. David L. Stevenson, Steubenville, Ohio. By Mrs. R. P. Watson.

745. Mrs. Bertha Moore, Bergholz, Ohio. By Scroggs-field WMS.

746. Mrs. Orlu Moore, Bergholz, Ohio. By Scroggs-field WMS.

747. Mrs. Pearl Pinkham, Bergholz, Ohio. By Scroggs-field WMS.

748. Mrs. Walter Cunningham, Steubenville, Ohio. By a friend.

749. Mrs. J. T. Mapes, Oakland, Calif. By a friend.

750. Mrs. Idola Brokaw, Oakland, Calif. By a friend.

751. Mrs. Mable Cole, San Francisco, Calif. By Sutherland Missionary Society.

752. Mrs. Ida B. Merry, San Francisco, Calif. By Sutherland Missionary Society.

753. Mrs. Ruth Osterhoudt, Fresno, Calif. By her husband.

754. Mrs. Alice Overstreet, Fresno, Calif. By four friends.

755. Mrs. C. E. Kern, San Francisco, Calif. By Miss Mary Watson.

756. Mrs. Clara Kern, San Francisco, Calif. By Mr. and Mrs. Wallace R. Feuster.

757. Mrs. Sharon Phillips, San Francisco, Calif. By Mrs. F. Nelsen and Mrs. V. Reichle.

758. Mrs. Gladys Kirkpatrick, San Francisco, Calif. By friends in Frances Gibson Society.

759. Mrs. John Gil, Fowler, Calif. By Mrs. Hattie Long.

760. Miss Frances Gil, Fowler, Calif. By Mrs. Emma Esterbrook.

761. Mrs. Wilma Buckman, Fowler, Calif. By a friend.

762. Mrs. A. L. Stone, San Francisco, Calif. By friends in Stewart Memorial WMS.

763. Mrs. E. Oribin, San Francisco, Calif. By friends in Stewart Memorial WMS.

764. Mrs. Virginia Decker, San Francisco, Calif. By Jeanette Alter Society.

765. Mrs. Ann Snyder, Fresno, Calif. By Mrs. Hazel Rogers and Mrs. Clara Abbott.

766. Mrs. Anita M. Adams, Fresno, Calif. By Mrs. Virginia Dix.

767. Mrs. Arnold L. Nelson, Berkeley, Calif. By a friend.

768. Mrs. Lucie J. Dodson, Berkeley, Calif. By Mrs. Ethel Burhmann.

769. Mrs. J. W. Kerr, Oakland, Calif. By a friend.

770. Mrs. Carson Polston, Oakland, Calif. By a friend.

771. Mrs. George Quinby, Oakland, Calif. By a friend.

772. Mrs. Homer Bronson, Salinas, Calif. By a friend.

773. Mrs. Don Morris, Salinas, Calif. By sister, Mrs. Ralph Chance.

774. Mrs. Don Lumpkin, Salinas, Calif. By a friend.

775. Mrs. Emma Tiedeman, Salinas, Calif. By a friend.

776. Mrs. Jessie Holt, Salinas, Calif. By friends.

777. Miss Verna Mae Hutchings, Fowler, Calif. By Mr. and Mrs. O. C. Hutchings.

778. Mrs. Jeannette Holt, Fowler, Calif. By sister, Mrs. Alice Hibbs.

779. Mrs. Marie Gonzales, Fowler, Calif. By Mr. and Mrs. Marion Fullerton.

780. Mrs. Beryl Martin, Fresno, Calif. By Mrs. Florence Martin.

781. Miss Sadie L. Irwin, Fresno, Calif. By her mother and sister.

782. Marjorie Fearer, Fresno, Calif. By her parents.

783. Mrs. Adlai McGowan, Watsonville, Calif.

784. Mrs. S. R. Lash, Long Beach, Calif. By Mrs. L. R. Lash.

785. Mrs. Tadeusz (Lucile) Kaminski, Santa Ana, Calif. By the Anna McAuley Society.

786. Miss Agnes Ingram, Whittier, Calif. By Mrs. Annadell Wells.

787. Marjorie M. Knock (Mrs. Homer C., Jr.). By Mrs. Russell D. Byall.

788. Mrs. Glydell Bieritz, San Diego, Calif. By Women's Association, Pacific Portal.

789. Mrs. Daisy A. Bell, Swainsboro, Ga. By Mrs. George Beak.

790. Mrs. Alice Schmidt, Los Angeles, Calif. By Mrs. Cora Kerr.

791. Mrs. Dorothy Farnsworth, Los Angeles, Calif. By Mr. and Mrs. C. D. Paul.

792. Mrs. Irion Bryant, Los Angeles, Calif. By Women's Christian Service Guild.

793. Mrs. Nell Ray, Los Angeles, Calif. By Women's Christian Service Guild, Florence Avenue Church.

794. Mrs. Nellie June, Riverside, Calif. By the WMS.

795. Miss Jean McConnell, Santa Ana, Calif. By Miss Johanne Eilers.

796. Mrs. Robert S. Smith, Santa Ana, Calif. By Mr. and Mrs. R. Carson Smith.

797. Miss Grace Smith, Santa Ana, Calif. By Mr. and Mrs. R. Carson Smith.

798. Mrs. T. Harry Warne, Santa Ana, Calif. By the Daisy Russell WMS.

799. Miss Ethel Elliott, Santa Ana, Calif. By the Daisy Russell WMS.

800. Mrs. Cleora Lewis, Long Beach, Calif. By the Effie West Society.

801. Mrs. Harold Fenton, Los Angeles, Calif. By Westminster Service Club.

802. Mrs. William Finn, Jr., Los Angeles, Calif. By Westminster Service Club.

803. Mrs. George Le Pere, Los Angeles, Calif. By Westminster Service Club.

804. Mrs. Dexter Wilson, Los Angeles, Calif. By Westminster Service Club.

805. Mrs. M. F. Arnold, Santa Ana, Calif. By Myra Gibson.

806. Mrs. Nellie Arnold, Santa Ana, Calif. By Martha Smith.

807. Mrs. Elmer Dannenbring, Santa Ana, Calif. By Mrs. W. J. Dannenbring.

808. Mrs. Blanche Stimple, Santa Ana, Calif. By Mrs. Joe Thompson.

809. Mrs. Cathryn Cowan, Whittier, Calif. By Mrs. Charles Case.

810. Mrs. Mary Helen Vandever, Whittier, Calif. By Mrs. Bertha Wiles.

811. Mrs. Emma Dean, Whittier, Calif. By Myrtle Meiers and Nelle Bishop.

812. Mrs. Blanche Thomas, Whittier, Calif. By Lida Armstrong.

813. Mrs. Ruth Mary Koppert, Riverside, Calif. By the Mary Martha WMS.

814. Mrs. Edna Rengler, Montebello, Calif. By the Mary Circle, Grace Church.

815. Mrs. Gladys Peters, Montebello, Calif. By the Mary Circle, Grace Church.

816. Mrs. William Walmsley, Los Angeles, Calif. By Mrs. Mary Golden.

817. Mrs. Talmage Wilson, Omdurman, Sudan. By Miss Omah Woods.

818. Mrs. Lois Lenocker, Pacoima, Calif. By the WMS, Canterbury Church.

819. Anita Gregory, Pasadena, Calif. By Masihi Nau Jawan.

820. Mrs. Carl A. Dietrich, Carlisle, Iowa. By Miss Nancy J. Dietrich.

821. Mrs. Dorothy Hoyle Cash, Springfield, Ohio. By a friend.

822. Mrs. Harold P. Van Tress, Springfield, Ohio. By her husband.

823. Mrs. Ranald Daum, Xenia, Ohio. By Mrs. Raymond Hopping.

824. Mrs. Clarence Williamson, Xenia, Ohio. By Mrs. Ed Foust.

825. Mrs. William Barton, Xenia, Ohio. By Miss Maud McClellan.

826. Mrs. Bertha Shipe, Xenia, Ohio. By Mrs. James Wagner.

827. Miss Judy Harner, Xenia, Ohio. By Mrs. Margaret Nagley.

828. Miss Sandra Wilson, Columbus, Ohio. By Miss Marguerite Lewis.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

*Missionaries are sent to preach and teach:
Not economic deals, but the Gospel of Christ.*

JUNIOR SPECIAL PROJECTS

1. Salary of
Miss Mary Ewing, R.N.
2. Maintenance of the Ibis
3. Support of the Children's
Ward, Memorial Hospital,
Sialkot, Pakistan
4. Fire Alarm System for Jane
Cook Hospital, Frenchburg,
Ky.
5. Support for the hot lunch
program for our schools in
Alabama

To help in promotion of the Jane Cook Hospital project for March Junior Special emphasis, I suggest that you read "Impressions of a New-Born" by Glendine Lundquist in *MISSIONARY HORIZONS*, January 1957, pp. 304-305. Miss Lundquist is a registered nurse and is supervisor of Jane Cook Hospital.

For Junior Special emphasis in April, because Miss Mary Ewing's marriage has taken her away, it would be wise to make the African village and omit the nurse. Someone wrote asking how to make a palm tree. Here are the simple directions. Cover a round stick with brown crepe paper for the trunk of the tree. Over a pipe cleaner fold and paste a piece of green crepe paper cut with a jagged edge to form the leaves. Fasten six or eight of these to the top of the tree trunk with Scotch tape or a strip of brown crepe paper. Bend the leaves to make them droop at the proper angle to make a very acceptable palm tree.

In January I visited Ken Mawr's Federation meeting (Monongahela Presbyterial) at which they had on display the things that had already been made for Junior Exhibit at spring presbyterial. They had many attractive and useful gifts. The Juniors had brought gifts at Christmas time. Christmas meant more to the children because they shared with those in need. They have mounted pictures of Bible stories. The mothers have helped by making booties, stocking dolls, and many other useful items. It is necessary to start early to make Junior Exhibit a success.

* * *

The following is a report of another method used for Junior Rally. "The Big Spring Juniors had their rally in October at the same time the women met. It seems to work in this presbytery to have the Junior Rally at the same time and place that the women meet. It helps with the transportation problem and also the babysitting problem. Some of the women are able to come because their children can attend the Junior meeting."

* * *

"The Great, whose shining labors
Make our pulses throb
Were the men who got a glory
In their daily job.

To those who get a glory
It is like the sun
And you can see it glowing
Through the work they've done."

Author unknown

Do you get a "glory" in your work with Junior boys and girls? Here is a quote from a Junior superintendent who does: "I have the Juniors every Sunday and have 40-65 every week. They are a fine bunch of kiddies. How I love them! It is so rewarding to minister to children."

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

Missionaries are sent to preach and teach:
Not human culture, but spiritual conversion.

APRIL PROGRAM SUGGESTIONS

WEATHER TODAY

April showers—cooler with fog likely!

Today as we continue our journey on The Truth of God Highway we have been warned of fog along the way. For precautionary measures, we will begin the new day with our lights on! The Bible is our Light! That Light that never fails!

Bible Light and Meditation: 1 Tim. 3:15b; Luke 10:1-17

THE TRUTH EVANGELIZES

We say with all reverence, it would have been foolish for God to have sent His Son to the Cross to die for the sins of the world, if He had not had some plan in view whereby men could come to know what Christ had done for them. Thus God who planned for His Son to bear the sins of the world also planned that the world should know what He had done for them.

The Scriptures teach that Christ was given two miraculous bodies—one physical, the other spiritual. That part of redemption's plan which was to be accomplished through Christ's physical body, namely, the bearing of the world's sin, was "finished"; but the part that was to be completed through His spiritual body, the church, is the great unfinished task.

The body must always be subject to its head. Christ, who is the head of His body (the church), commanded *that body* to go into all the world and preach the Gospel to every creature.

This world-wide witness then to this saving power and work of Christ was committed to His redeemed people,

no one else, not even the angels of God. The angels have never experienced redemption; hence they could not bear testimony of it! It is upon those who know Him as Christ their Savior, and who by faith in Him become the redeemed children of God, that this task of evangelism rests. Every Christian is a herald, an evangelist, a bearer of the Good News of the Truth which is Christ. If you have heard the News, you must proclaim it! Will we fail Him? Are we going to fail the millions of souls who sit in heathen darkness? Shall we live amid luxuries and blessings and cling selfishly to that which God has entrusted to us, with no love or concern for those who have not heard of our Savior? Shall we not let the Holy Spirit shed abroad in our hearts the divine love for those souls for whom Christ died? Shall we not surrender ourselves anew to the Savior and say, "Here am I, Lord. What wilt Thou have me to do?"

(Excerpts from *On Understanding God's Program*—Weiss)

We are told that repairs to our station wagon engine can run from \$85 for partial overhaul to \$200 for a complete job. Constantly we must check dashboard oil gauge! It is time to refuel! Let us refuel through prayer and again have easy starting, smoothness in running, and pep on hills!

Prayer Cycle days: 12, 13

Let us stop awhile and once again look to the "wheat fields." Let us observe the "New Churches in America," "The Church in Mission Lands," and "The Work of the Bible Women." Let us see how they are diligently evangelizing for Christ!

A MISSIONARY'S STORY OF DAILY TRIUMPH

All of us wage a warfare each day with Satan. Sometimes we fall before him and sometimes we triumph with Christ. It all depends on whom we choose to follow.

It was a hot summer night when everyone sleeps out under the stars in Pakistan, hoping to get a breath of air. Four small hospital orphans had been put to bed near the courtyard wall with a small drain nearby. After they settled down for the night this conversation was heard.

"I am afraid. There might be a snake in that drain."

"There might be a scorpion."

"I don't want to go to sleep."

Then voice number four settled the matter in a reproving tone. "Where is your faith?" Quiet fell and they slept.

On a cold, windy day with a few drops of rain the missionaries arrived for a meeting in a village and were seated on beds in the courtyard. Our hostess, a very poor woman, wearing thin, drab clothes, sat shivering on the ground by a well. Satan was working in my mind. "Few are here, they can recite no Bible stories. Why come out on such an unpleasant day?"

Then the woman began to talk. She said, "I had a little son about this big." (She held out her hand to indicate a child of about nine years. They often do not know the age of a child as they are illiterate.) "He became very ill and we were all very sad. Then he said, 'I am going to die but do not cry. I am very happy for I am going to be with Jesus.'" As she talked a few scattered tears rolled down her cheeks, but a great light shone on her face. I was rebuked before her triumph, greater than any of our educated Americans attain to in like circumstances. It became a triumphal day for me, too, for Satan fled and I had another "gem" to store in my memory.

In the Sialkot Boarding School girls having contagious diseases are

kept in a room separated from the others. One such girl having chicken-pox had been isolated for a number of days. As all moved out into the courtyard for the night, I said, "Poor Parvene has to be alone." Quickly she answered, "God is with me."

"Now thanks be to God who *always* causeth us to triumph in Christ."

(This lovely little story is told to us by Miss Evelyn Cathcart, Ped.D., who is on extended furlough, because of the care of her mother. Miss Cathcart was principal of the Girls' Middle, Normal and High School, Hajipur, Sialkot City, Pakistan. She is at present teaching in Marshall, Minn.)

STEWARDSHIP RHYMES

By LYDIA WARREN

Prepare for each girl a folder made of a half sheet of plain white paper folded in the center. On the outside print, "God Is Owner."

Inside print or type the following:

1. Clearly 'tis taught within Thy Word

For everyone to see—

..... 1 Chron. 29:14

2. 1 Cor. 6:20

By our Father's Love
And the cross of Christ.

3. Ps. 89:11

And nothing I have
Is really mine.

4. Ps. 24:1

He lends it to us for awhile
to take care of.

5. James 1:17

(Continued on Page 434)

MISSIONARY HORIZONS

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
316 Maple Street, Irwin, Pa.

*Missionaries are sent to preach and teach:
Not personal reforms, but liberation from sin.*

HOME ECONOMICS AND LUNCHROOM AT EZEL

Ezel School has sought always to prepare her girls to be good homemakers. All freshman and sophomore girls take home economics, and an advanced course in homemaking is offered to upper class girls. These courses have been aimed not just at cooking and sewing but rather into the whole field of foods and their place in the home and to make school clothes for the girl and other materials for her home and family. Frequently each girl has a project which she carries out in the home and school laboratory. For several semesters a course in Marriage and Family has been offered to both boys and girls in the senior year.

Ezel School has a very attractive home economics room, which was provided as a memorial when the auditorium-gymnasium was built in 1941. It is under the auditorium on the south side of the building facing the playground. At present there are three unit kitchens, consisting of gas or electric range, a sink, and cabinets for storage and work surface. Another such unit is needed adequately to meet the class requirement today. On the other side of the room are the sewing machines. Here there is need for additional machines, too.

Ezel's home economics teacher is well qualified. Mrs. Albert Dorsey, our teacher, is not only a home economics major and former Home Demonstration agent but also a real mother and homemaker in her own right, the wife of our agriculture teacher and mother of three fine children.

MODEL DINING ROOM TEEN-AGE SPECIAL

Right now Mrs. Dorsey and her class of advanced homemakers are

planning the remodeling and furnishing of a smaller room just across the hall from the home economics room to make a "model living-dining room" for future homemakers. This room is to be the 1957 TEEN-AGE SPECIAL. They are planning a room which has been much needed for some time: a room that will be equipped as a dining room and another part as a living room, where they may have real breakfasts, lunches, and dinner parties for "practice." The TEEN-AGE SOCIETIES of the WGMS this year will help to make their planning become a reality.

The mothers of many of Ezel School's elementary children were formerly students in Ezel's home economics classes. Because of the giving of Christian friends in years past to Ezel School these young mothers are better homemakers today and very glad to be sending their children to Ezel School.

OPERATION BIG CARRY BRINGS LUNCH

Visitors to Ezel School frequently are amazed to see huge kettles of steaming-hot food and stacked pans of hot rolls being carried from the back of the Teachers' Home across the yard and down the steps to the basement of the gymnasium. A look into the big kitchen at the Teachers' Home shows what is happening. There the school lunch has been prepared on a huge old army coal burning range by two wonderful cooks, Mrs. Courtney Centers and Mrs. Gladys Carr, who have made use of every inch of the surface of that old range and crowded many a load into its oven. Just before time for the first graders to arrive in the lunch-



Ezel grade school children
eating lunch

room two or three of the bigger grade school boys carried all this food across the campus some 30 yards down to the lunchroom back of the home economics room. Each day about 250 children eat in the lunchroom. The lunch hour is so arranged that the different grades eat at different times. School girls help to serve the food and wash all the dishes in the sinks of the home economics room. Teachers and the lunchroom managers try to make the lunch period a real part of the total educational program of the school. The home economics teacher acts as advisor-manager of the lunchroom.

NEW KITCHEN COMING

Last spring visiting friends from Cleveland Presbyterial saw this "Operation Big Carry" and went back to their home societies with a message. As a result Cleveland Presby-

terial is making Ezel's new lunchroom kitchen its "Special" for the spring rally, when they bring a love offering over and above all their regular missionary giving. So now Ezel School is planning this new kitchen to meet a long felt need.

HOME ECONOMICS AND LUNCHROOM A COMMUNITY CENTER

Ezel School's home economics room and lunchroom have a unique place in the community's life. It is there that the Ezel Brotherhood meets each month, the church suppers and banquets are held, and other community groups meet for special occasions. Because the community had a real part in erecting this building it has meant much to them. It is here that school, church and community are drawn together on common ground. It is a very busy room.



The high school lunch line
at Ezel School

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

Missionaries are sent to preach and teach:

Not laws of earthly progress, but
God's forgiveness for sin.

HOT LUNCH PROGRAM



Typical lunch served at Camden School

Who has not found the heaven below
Will fail of it above,
God's residence is next to mine,
His furniture is LOVE.

—Emily Dickinson

Many of you have been making your love for others evident through your gifts to our Negro missions. A great part of this has been as money gifts for the hot lunch program in the schools at Camden, Miller's Ferry, and Annemanie, Ala.

Since not all of us can visit one of these schools to see how our funds are being used we are placing here a picture of one of the lunches prepared at Camden. Looks good, doesn't it? But just think how good it would taste if you had had little or no breakfast and not much for the evening meal the day before. Many of the children in these schools come from homes where there are many meals

to provide for and where wages are low. Are you not glad that you have shared in this great program the gifts that have been given to you?

GOLDEN HILL CHURCH

Near Christmas your Secretary received a bulletin announcing the organization service of the Golden Hill United Presbyterian Church of San Diego, Calif. We told of the beginnings of this work in the December issue of MISSIONARY HORIZONS.

The theme of the organization service was "Our Gift to the Lord." The organizing commission consisted of Rev. George W. Smith, moderator, Dr. James A. Gordon, Dr. J. Albert Smith, and Dr. Harold Wilson, field secretary; Elders Glen Miner and Phil West of the First United Presbyterian Church. Rev. Charles E. Link, pastor of the St. Andrews Unit-

ed Presbyterian Church, La Puente, Calif., delivered the message, "A Holy and Acceptable Gift," and organized the congregation.

Following the service Rev. and Mrs. George W. Smith invited members and friends to a reception in the social hall.

Let us remember to pray for this congregation and its pastor as they continue in their new work.

A GOAL ACHIEVED

Camden Academy of Camden, Ala., received "A-rating" from the accrediting agency, the Southern Association of Secondary Schools and Colleges, on Dec. 21. This is the highest rating that a high school or secondary school can receive. Such accreditation assures the graduates that their credits will be accepted in any college in our country so long as the high school maintains this rating.

I'm sure you join with me in extending to the staff at Camden Acad-

emy our heartiest congratulations in this achievement. They have been working toward this goal for several years. Camden Academy has been a member of the State A-rated group of high schools for some 10 years.

NEW HOSPITAL TO BE BUILT

At the meeting of the Board of American Missions in December a significant action was taken which will be of great interest to all of you. That is the building of a new Jubilee Hospital at Henderson, N.C. Buildings in constant use do wear out, you know, and a hospital especially must be kept to a standard, too. Hence the decision to purchase property and build a new hospital. Federal and North Carolina State funds will finance the cost up to 58.6 per cent, the remainder to be the responsibility of the WGMS and American Board.

Further news of this project will be given you from time to time as the plans progress.

THE TEENS

(Continued from Page 430)

And comes to us purely because of God's love.

On the back of folder print:
"We give thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

You are to complete the rhymes by the Scripture verses, or portions of them that are indicated.

**NO PARKING HERE UNTIL WE
HAVE ALL GIVEN OUR TEEN
TASK SPECIAL FOR 1957!**

Plan to give your contributions before the summer vacation! By giving your \$1 a member you are indeed helping to evangelize for Christ!

**VACANCIES! VACANCIES! AT
THE TEEN TATTTLER MOTEL**

We are now stopping at another

one of the great chain of "Teen Tattler Motels" to rest for the night. We have traveled over 400 miles this day! Look! Look! The register of the "Teen Tattler Motel" tells us that the McClure Teen-Age Circle of East Unity Church, Eau Claire, Pa., have signed in! Mrs. Alice Altmire, the sponsor, and Judy Scott, their president, are with them. It is a real thrill to meet them here. They too must join us in the morning and travel with us. There is plenty of space for them! There is space for many a mo'!

1957 TEEN TASK

FOREIGN: Supplies and Equipment for the Blanche Soule Memorial Wing of the New Hospital at Nasir, Upper Nile.

HOME: Equipment for a Model Living-Dining Room for Classes in Homemaking at Ezel, Ky.

Indian Missions

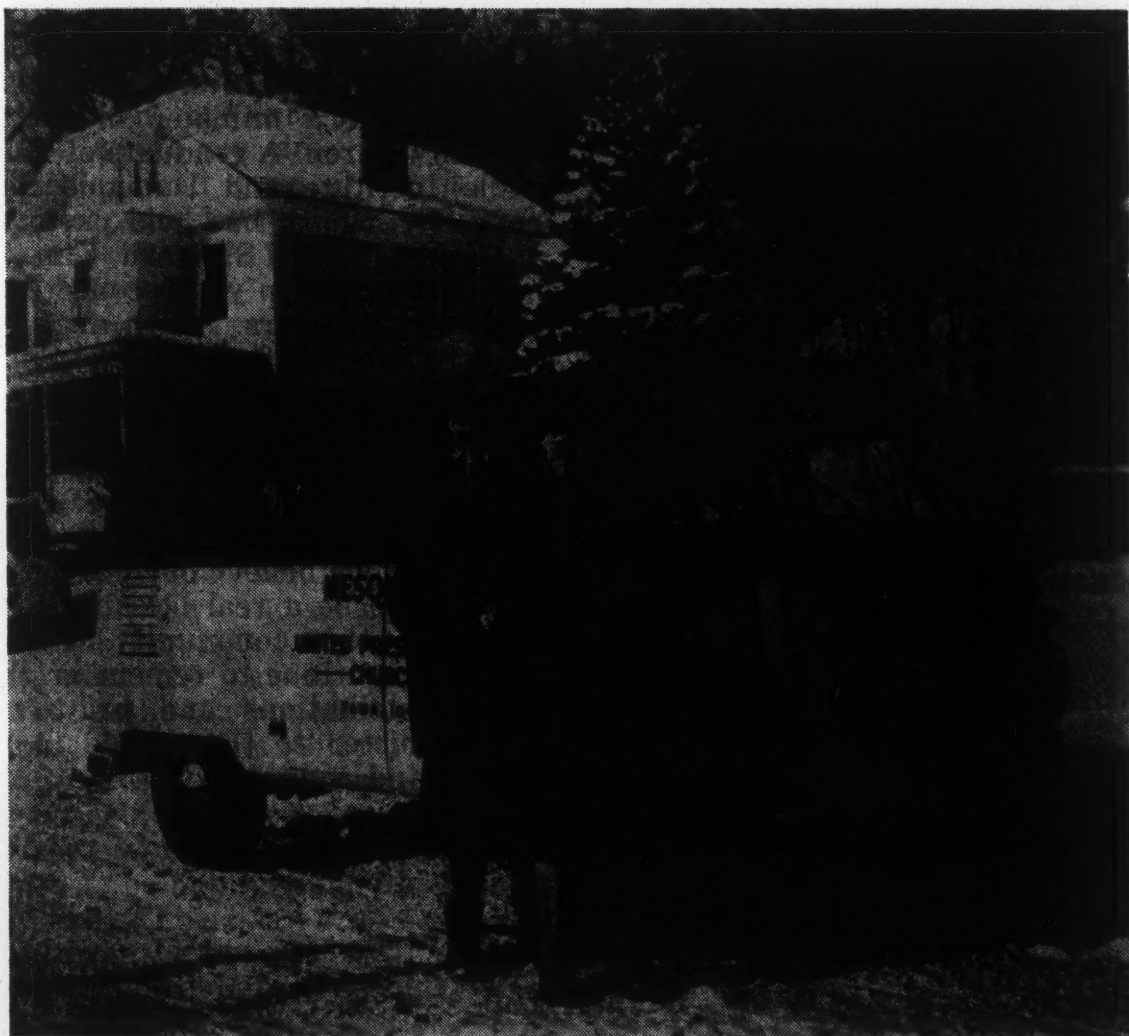
MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

*Missionaries are sent to preach and teach:
Not a new organization, but a new
creation.*

MAY WE PRESENT

Dr. and Mrs. David W. Park are our new missionaries to the Mesquakie Indians at Tama, Iowa. Dr. Park comes to the Tama Church with varied experiences as a doctor and a minister. He is a graduate of Long Island Medical College in New York, practiced medicine in the Bronx, was inspector of hospitals for New York State Department of Social Welfare, superintendent of the Potsdam Hospital, Potsdam, N. Y., and field representative of the American College of Surgeons, Department of Hospital

Standardization. While working with the state department, he entered Biblical Seminary in New York and there completed his ministerial courses and was ordained to the Gospel ministry Sept. 16, 1926. During his seminary days he supplied the Summit Avenue United Presbyterian Church of Jersey City, N.J., and later was installed pastor. He was in charge of the work at East 187th Street Church for a time and for the past seven years has been pastor of our East Craftsbury Church in Ver-



Dr. and Mrs. David W. Park and the new Volkswagen Microbus lately bought for Tama

March, 1957

mont. In 1955 he was chosen moderator of the Synod of New York.

Dr. and Mrs. Park had three children, David W., Jr., a lieutenant in the Air Force in World War II, who was killed in action, Rosemary, wife of Rev. Oliver K. Williams, pastor of Bethany Presbyterian Church, Detroit, Mich., and Ethel, wife of Rev. James L. Hogue, pastor of the First Presbyterian Church, Salem, Ind. They are very proud of their nine grandchildren.

We are happy to have Dr. and Mrs. Park in charge of our work at Tama. We covet your prayers and help for them as they carry forward the message of Christ to these Indian Americans.

Rev. and Mrs. Albert Smith are our new missionaries at Cherokee Hills Church, Stilwell, Okla. Mr. and Mrs. Smith come to their new work with a background of missionary experi-



Rev. and Mrs. Albert Smith,
Ruthie and Jimmy Ray

ence, both having worked with the Sunday School Union among the rural schools in Arkansas. Mr.



Ruthie and Jimmy Ray have plenty of room
to play at Stilwell

Smith's home church is the Third United Presbyterian Church, Washington, Pa., and Mrs. Smith is the daughter of a minister in the Reformed Church. A graduate of Moody Bible Institute and Dubuque Seminary, Mr. Smith has held pastorates at Cutler, Ill., and Stafford, Kan., and has been active in youth conferences. Both Mr. and Mrs. Smith are proficient in hand-craft work. The Smiths have two children, Ruthie and Jimmy Ray.

We are happy to have Rev. Mr. and Mrs. Smith in charge of our Cherokee Hills Mission. Under their leadership we believe our church will continue to be a real blessing to the people in this community. We ask that you continue to remember them with contributions and prayers as they minister to the people in this church and community.



Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

Missionaries are sent to preach and teach:

*Not the benefits of civilization,
but the blessings of Christ.*

SPECIAL TRAINING FOR LEPER WORK

AUDREY C. CAMPBELL

Miss Audrey C. Campbell of Quincy, Mass., went to Pakistan in 1953. She is especially interested in work among lepers and their children. This is an interesting account of her training for special work in Rawalpindi.

I left Vellore, India, the latter part of April, having spent five most profitable months at the Christian Medical College and Hospital, and a time at the new leprosy research center at Karigiri. My mind was "crammed" with new ideas and I was most anxious to return to Rawalpindi to begin putting some of them into practice. At Vellore most of my time was spent in the physiotherapy department with classes as well as practical experience in the clinic and wards. Then, at Karigiri for three weeks, I spent my time working on the medical and surgical wards, the daily ulcer dressing clinics, and getting practical help and advice from Dr. Fritchie.

From Calcutta there was Purulia where I spent nearly two weeks, most of the time observing various operating principles of the home rather than working with the patients. I had several long talks with Mr. Askew, the superintendent, regarding central kitchens for the patients, running of the children's home, patient clothing allotments, various crafts that the patients participate in, and methods of operating an outpatient clinic. The thing that was most impressive at the Purulia Home was to see how busy the patients and children were kept—and they all seemed to be happy going about their daily tasks. The small school children would even be out raking the leaves from the yard before school began.

I left Purulia May 7 at 2 P.M. (the hottest part of the day) in order to

get a train for Lucknow and on to Faizabad where I'd visit another leprosarium for a week. Faizabad is an interesting home. There are several hundred acres of land that the patients farm themselves. Then, too, there is the part of the colony for child patients which is the only one of this type in India. When one sees the damage the disease can do to the body if not treated early, one simply cannot help but rejoice at the treatment given the children, realizing that they are being saved from much suffering and disfigurement of body.

Finally, it was on to Delhi, and the last part of the trip back to Pakistan. Having to spend a night in Lahore before getting a train back to Rawalpindi, I spent it with Barbara Lewis at Kinnaird College and had the opportunity next day of speaking to the women students regarding leprosy work in Pakistan.

I thoroughly enjoyed my time in South India, the many interesting people and places seen, and the training received. But I can't explain how good it was to be back home—truly Pakistan is the place where God has called me to work for Him and I realized it more than ever having been away for awhile and then coming back.

It has been a rather slow process getting the clinic ready for use, purchasing furniture and the necessary medical supplies and equipment. But finally the ulcer clinic was started and I have gotten two of the male patients to bandage the ulcers after

I've cleaned and dressed them. One of the women patients is cleaning the clinic in the morning and evening and also making cotton balls and cutting gauze squares. Now, besides the patients who are admitted in the home, we have several out-patients coming daily for dressings and bandages.

For about two or three weeks we have had the physiotherapy clinic in operation. There are several patients who come daily for massaging and doing exercises hoping to get some use of their fingers back again. The tragedy of it is the number of patients whose hands are too badly damaged to have any of the function restored to them. But this challenges us to do whatever possible for the hands that have some hope. It is a real joy to see how faithfully the patients come to the clinic and do the necessary exercises.

I would ask your prayers for the possibility of having a doctor, who has come out from America for a few months to do some surgery in a Lahore hospital, to do some of the tendon transplanting operations on our patients' hands. This would be a real answer to prayer. It would be a real incentive to some of the patients who are going to need many more hours of physiotherapy before surgery can be done to their hands.

We would also ask your prayers for a doctor to take the place of the Pakistani doctor who has been managing the home and who is to retire soon. If we could get a fine Christian couple—the woman to be in charge of the children in the children's home and the man to be manager of the leprosy home—then we feel that a part-time doctor would be sufficient if one is available. Supervision of the home is a real problem at present as it is impossible for me to live right on the compound itself because of lack of housing facilities. Being a couple of miles away is often a disadvantage. There are many changes to be made in the administration and medical work and we do covet your prayers on behalf of this work.

TRANSLATION: MY TASK

The way has been made clear to me to begin the translating at last. This is just no "happenstance." The Lord has directed and what was utterly out of the question last year has not come into being due to conniving on my part. I certainly understand the language much better after my year of ferreting out grammar at Ler, and the hearts of a few men here are extremely eager to get on with the translating, which is a spirit heretofore undemonstrated by the Nuer Christians. I have an informant whose mind is keen, who has a good grasp of English as well as an excellent understanding of his own language. He is a Christian. His name is Cieng Piny. After we've done a bit of work we meet together with three other keen-minded men (their minds have been "enlightened" even as the Scripture promises) and with them go over what has been translated. Perhaps you know of the excellent potentiality of all kinds of hurt feelings and arguments which translation offers, but with us there has been sheer joy and a constant submitting to one another in an effort to discern the best translation. I think one can expect such things when God initiates a situation. It is then His responsibility to carry it through, and He will do it to His own glory.

I want to tell you how thankful my heart is for your faithfulness in prayer. It will be as wonderful to you as to us here when, in God's time, He so works among the Nuers that His glory will be manifested for His own Name's sake. There is a constant need now to remain steadfast that the Enemy be thwarted by believing prayer, and that these few believers be born into full maturity in Jesus Christ.

Eleanor Vandevort, Nasir, Sudan

GREETINGS FROM WAD MEDANI, THE SUDAN

We have had a happy Christmas here. On the afternoon before Christmas we had a party for our pupils in the homes. We expected about 40, for most of them go out little and are

too unused to walking to put forth the effort to come. They were invited for 5:00 P.M., but by 4:30 we had to begin carrying more benches over to my yard from the school. We had well over 100 women, and what is more wonderful—only two brought little ones with them. We had made 300 cookies, and had bought candy and had orangeade in bottles, so we got along all right. We showed them the film "Abraham's Faith," stressing God's promise to Abraham fulfilled in Jesus Christ.

Christmas day was spent mostly with British friends. One of the very pleasant surprises of the day was an early morning serenade of Christmas carols played by the Sudanese Police Band. They drove up to the door of the school in a truck, got down, and stood in their white uniforms on the street with their leader in front of them, and played four of our most familiar carols, beginning with "Hark the Herald Angels Sing." They were mostly older men who have been in the band for years, and they are considered the best in the Sudan. Fortunately we had made another batch of cookies, and we passed them cookies and candy. We were particularly pleased with this gesture in front of a school with a British headmistress, at a time when people have been showing much dislike of the British because of the incidents in Egypt.

After an impressive Christmas service in the lovely Church of England, the parochial council of the Church had a reception for the British community in the school chapel. At a party for the teachers and another for the women and children we shall have a film to show them.

My garden is a source of great joy, gay with petunias and other flowers and shrubs. The first rose on my choice rosebush opened wide with its deep red velvet petals. The school girls are interested in watching the garden and in it we have had science, drawing and composition lessons.

—Marguerite M. McClellan

March, 1957

A STUDENT'S ACCOUNT FROM TANTA, EGYPT

"On Oct. 6, 1956, at 9 A.M. our little class of two was to be seen at the Cairo University Hospital among the 86 other third-year nursing students from four different schools in Cairo. (Ours was the only one coming from another city.)

The examinations lasted over a period of 20 days. We sat for six written, five oral, and two practical examinations. The written and oral examinations were set by doctors, and the practical examinations were set by graduate nurses. Our main difficulty was that we had been given very short notice, and therefore had had a very short time for review.

We think we have done well, and we hope for the sake of our school that we shall be successful." (These two students not only did well, they did *very* well, one of them passing "with distinction.")

In spite of the difficulties within the country five students came to start a new class of nursing the first of November. The first of December we added to this group another student who is a transfer from another school. This is the largest class of students we have had in Tanta and we are greatly encouraged. We hope that this is a new beginning and in the coming years more girls will choose this profession so that it will be raised in the eyes of the people of the land.

—Jean E. Stultz

WEDDING BELLS RANG

Dr. and Mrs. Joseph S. Maxwell announced the marriage of their daughter, Martha Alice, to Rev. Malcolm Shurat Vandevort, Jr., on Dec. 18, 1956, at Addis Ababa, Ethiopia.

Miss Mary V. Ewing, R.N., and Mr. Montford Parr announced their marriage on Jan. 24, 1957, at Doleib Hill, Upper Nile Province, Sudan.

The best wishes of their many friends, American and national, follow these couples as they establish new homes among the native people whom they have served faithfully and well. Christian weddings in our Mission are great occasions for all.

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

*Missionaries are sent to preach and teach:
Not social reform, but spiritual salvation.*

NATIONAL TEMPERANCE COUNCIL MEETING

This is being written immediately upon return from Washington, D.C., where Mr. Maxwell and I attended the three-day session of the National Temperance and Prohibition Council.

This Council, composed of representatives from the constituent denominational temperance departments and other temperance organizations meets annually in January. It is under the auspices of this Council that the various hearings on the liquor advertising bills have been held in recent years.

At this meeting several forward steps were taken with a view to strengthening and consolidating our forces so that the work of the Council may become more effective.

A series of strong resolutions concerning beverage alcohol advertising, the serving of liquor on aircraft and on military installations, together with a suggested investigation of the economic, political, and social results of the use of alcohol was adopted and sent to Congress.

Representative Eugene Siler addressed the Council discussing with us the composition and nature of a proposed new bill on beverage alcohol advertising which he plans to submit in the very near future. It is indeed a matter of great satisfaction that a Congressman of Mr. Siler's high spiritual tone and moral integrity should be so actively engaged with us in fighting the liquor traffic. Watch for future announcement concerning his bill and be prepared to support it in every possible way.

Senator Strom Thurmond spoke concerning his Bill, S. 4, which has already been read twice and referred to the Committee on Interstate and

Foreign Commerce. It is "To prevent the service or consumption of alcoholic beverages aboard commercial passenger aircraft and military aircraft." Write Senator Thurmond, Senate Office Building, Washington, D.C., in support of this bill.

KING SAUD I OF SAUDI ARABIA

The arrival of King Saud I in Washington, D.C., on the last day of our Council meeting points up a bit of news which will not normally find its way into the secular press but which is of great interest to us.

King Saud has followed in the footsteps of his father in the complete banning of alcoholic beverages in his kingdom. This includes not only their importation but also their manufacture, sale, and use. He has taken the lead in enforcing this ban on intoxicants, making it applicable also to oil workers and other nationals in his country, proceeding on the theory that DRINKING IS IN NO WAY COMPATIBLE TO THE GROWTH AND HAPPINESS OF A YOUNG, PROGRESSIVE COUNTRY.

King Saud recently accepted the invitation from the board of trustees of the International Commission for the Prevention of Alcoholism to serve as an *honorary president of that Commission*. This invitation was extended by W. A. Scharffenberg, executive secretary of the Commission, who was a guest of the King on his recent world tour. Mr. Scharffenberg, who is treasurer of our Council, related many thrilling incidents which occurred while he was guest of the King, who afforded him fabulous courtesies.

Mr. Scharffenberg is increasingly
(Continued on Inside Back Cover)

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

The preceding boxed quotations
are adapted from *R. P. Richardson*,
North Kiangsu, China.

FOR FUTURE REFERENCE

READING COURSE

A question asked a number of times recently may be disturbing others than those making the inquiry. "Why do not interdenominational Home study books, used in the *Program Calendar* in October and November, appear on the Reading Course list until next year?"

Interdenominational study books are not ready for distribution until late spring; occasionally it is June before they appear. Since our Reading Course starts in January, three to six months' reading time would be lost in waiting for these books. The discussion of "Mission Field: U.S.A." last fall should tend to make our reading of the Home books on this year's Reading Course more profitable.

HOME STUDY

Our Home Study in October and November this year will be on the theme, "Christ, the Church, and Race." Begin now to watch for articles on the race problem in the United States, especially those that show what the church is doing about it. Remember that "race" is not limited to the Negro race.

WHEN YOU ORDER

We have heard that a minister once preached the same sermon four weeks in a row. When his members remonstrated he replied that he would repeat it until the congregation began to practice it. Our situation is a little different. The persons who do the ordering in our societies change from year to year and so we have to repeat these instructions even if we seem repetitious.

March, 1957

1—Be sure you are ordering from the correct place. Items handled by other agencies are included in our *Catalog* and on the Literature page, but we also include the addresses. Please read carefully and order correctly. You will save time and trouble.

2—Use our new order blank if you have one; if not, please itemize your order on the *first* page of your letter.

3—Be sure your name and address are clearly written or printed. We are not expert guessers and if your name is spelled wrong on your package it is probably because it looked that way to us.

4—Be sure your address is complete. Include the zone number.

WHERE TO ORDER

Reading Course books and interdenominational mission study material

U. P. Book Store, 209 Ninth St.
Pittsburgh 22, Pa.
Samuel W. Shane, Treas.

MISSIONARY HORIZONS and
Program Calendars

Mrs. Ralph H. Arnold
510 S. Trenton Ave.
Pittsburgh 21, Pa.

Movies, Slides, Filmstrips
Dept. of Audio-Visual Education
303 Publication Bldg.
Pittsburgh 22, Pa.

Material on U. P. Missions,
Prayer Cycles, Organization,

Thank Offering

WGMS Literature Dept.
903 Publication Bldg.

Temperance, Citizenship,
Social Education

Dept. of Temperance and Social Education
605 Publication Bldg.

PROGRAM HELPS

APRIL—"The Truth Evangelizes." Add to your list of available articles on this topic these from *The United Presbyterian*: "Feet That Publisheth Peace" by Dr. J. Lowrie Anderson (Jan. 6); "The Primary Function of the Church" by Dr. W. J. Harper McKnight (Jan. 13); "The Wonder of a Way In" (Jan. 13) by Rev. Robert J. Hinman. A poster could be made of pictures of different types of churches—you will find many such pictures in *MISSIONARY HORIZONS* and *The United Presbyterian*.

MAY—"The Truth Enlightens." The center spread in the Oct. 21 issue of *The United Presbyterian* tells briefly what our colleges are doing in the area of Christian service. Dr. A. H. Leitch's editorial on the back page of the Jan. 13 issue, "Michigan Mistery," presents some of the values of a Christian college.

JUNE—"The Truth Brings Healing." A radio program, if carefully planned, could be most effective. One woman might be seated in her living room, knitting or sewing. On a table near by is a small radio. A screen or curtain should enclose a space behind the table so the performers will not be seen. One woman acts as announcer and calls in reporters from our mission fields to report on medical work. Since speakers will be concealed, material can be written out and read. Here is a chance to use members who are somewhat timid about speaking, but be sure they will speak loudly enough to be heard by

everyone.

There are several excellent sources of information in addition to that which will appear in the May issue of *HORIZONS* as program material. The May issue is the annual mission report number so go through these reports watching for information on hospitals and clinics. *Handbook on Foreign Missions* (1953) will give you information on the buildings and the size of the institution (Board of Foreign Missions). We have leaflets on three hospitals—*Jane Cook* at Frenchburg, Ky., *Memorial* at Sialkot, Pakistan, and *Tanta* at Tanta, Egypt. 3¢ each. Look through recent issues of *HORIZONS* for pictures and articles. Note the one on page 304 of the January issue. If your society owns the set of four histories of the foreign fields or the *May We Introduce* series of booklets you will find information there on the beginning of our medical work in the various fields.

GUIDEBOOK

A guidebook for church family adventuring is now ready. A new pamphlet written by Dr. W. J. Harper McKnight, *Great World Tours of Christian Missions Via Schools of Missions*, presents values of schools of missions and offers suggestions for setting up such schools. Careful planning will assure an interesting and worthwhile experience for all ages. Free. Board of Administration, 802 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Tributes

(Continued from Page 443)

Mrs. Zulu Renwick Towl

The Women's Missionary Society of the South Omaha United Presbyterian Church of Omaha, Neb., wishes to pay loving tribute to the memory of Mrs. Zulu Towl who was suddenly called to her heavenly home Jan. 16, 1957.

Her leadership and devotion to church and mission work were an inspiration to all and we shall miss her but her life will

be a challenge for deeper loyalty to the Lord.

She was a Life Member of the WGMS and had served faithfully in offices in the Bible School and Missionary Society. Her spirit in our midst will always be a living testimony of a life of Christian service.

To her loved ones we extend our deepest sympathy and commend them to God's loving care.

Women's Missionary Society

MISSIONARY HORIZONS

TRIBUTES

Mrs. Herman B. Mohr

The members of the Virginia Liggitt Brown Women's Missionary Society of the Seventh United Presbyterian Church of Philadelphia, Pa., wish to pay a loving tribute to the memory of Mrs. Anna Kroll Mohr, who was called to her heavenly home on June 30, 1956, for her life of service, not only to our Missionary Society, but to the Church and the community in which she lived.

She was a loyal worker in the Missionary Society and a faithful teacher of a Sabbath School class in the Junior Department for many years. She took part in many activities of the Church. She was staunch in her Christian convictions, and ever ready to take a stand for what she felt was right. She gave freely of her time, talents, and means to the work of the Master. Although she was ill over a long period of time, she was found in her pew almost to the time of her promotion to a higher service.

Sadness is the keynote when we speak of her absence from us, but we rejoice that she knew the Lord personally, and is with Him today. Her cherished memory will long be an inspiration to those who knew her and loved her as a friend and fellow worker.

We know she has received her reward and heard Him say: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

To her husband, Herman B. Mohr, an elder in our Church, we extend our deepest sympathy.

Marguerite Bloomer,
Ethel S. Walton,
Committee.

Elizabeth Allison Condron

On Nov. 20, 1956, our hearts were saddened by the news that Elizabeth Allison Condron was called to her heavenly home after a long period of weakness and suffering.

When Mrs. Condron came to us 10 years ago she became a member of the Ora Haft Missionary Society, and this group, representing the women of the Houston United Presbyterian Church, wishes to pay this tribute of love to the memory of her life.

She loved the house of her Lord and, as long as her health permitted, served cheerfully and efficiently in all departments of the church's activities, and by the warmth of her personality endeared herself to all of us.

When her own health became impaired, and sickness came to a loved one in her home, she still found her place among us at the hour of worship, and with her courage, cheerfulness, and hope witnessed of her faith in her Lord and Savior.

March, 1957

We shall also miss the encouragement and inspiration she so frequently gave by little notes of commendation written in well chosen and loving words.

Humbly we submit to the will of our Lord and Savior, who doeth all things well, and thank Him for the influence of her life of Christian service.

"The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of unbroken thread;
Whose love ennoble all.

The world may sound no trumpets, ring
no bells,

The book of life the shining record tells."

Mrs. R. W. Thompson

Mrs. Alice Martin Thompson was called to her eternal reward Dec. 18, 1956. She is survived by her husband, Dr. R. W. Thompson, a son, Samuel, who is head of the department of philosophy in Monmouth College, and a daughter, Dorothy, teacher of social science and counselor in Armstrong College, Savannah, Ga. A son, George, met with a fatal accident on his way to Princeton Seminary for his last year.

Mrs. Thompson belonged to a noted missionary family. She was born in Sialkot, India, daughter of the late Dr. Samuel and Lydia Mossman Martin. Three sisters, Mary, Josephine, and Jane were missionaries in India. They with their parents gave individually a total of more than 150 years of service in the Synod of the Punjab.

Mrs. Thompson was active in the pastorates of her husband, as director of choirs, in charge of church school departments, teacher of adult Bible classes, and for several years had responsibilities in the Milwaukee Council of Church Women. She was a Life Member of the WGMS, and president at different times of congregational and presbyterial societies. She was a member of the Afternoon Division of the Washington, Iowa, WMS at the time of her death.

Carol E. McMillan
Mrs. J. S. Pollock

Mrs. Gladys Brooks

The Mary Jane Erwin Missionary Society of the Southfield United Presbyterian Church of Detroit, Mich., wishes to pay tribute to the memory of Mrs. Gladys Brooks, who passed away Aug. 13, 1956.

She was a faithful member for many years, part of the time as treasurer, and she was a Life Member of the WGMS.

"Thou shalt guide me with thy counsel,
and afterward receive me to glory."

We extend our sincere sympathy to the family.

The Committee
(Continued on Opposite Page)

MISSIONARIES UNDER BOARD OF AMERICAN MISSIONS

702 Publication Building, Pittsburgh 22, Pennsylvania

PRESBYTERIAL WORK

Anderson, Rev. A. Merle.....10 Dalton Dr., Buffalo 23, N. Y.
 Anderson, Rev. Robert R.....12812 Gloria St., Garden Grove, Calif.
 Anderson, Rev. Theodore M.....1069 Ridgewood St., Long Beach 7, Calif.
 Bardarik, Rev. George.....2059 Quail Ave., Lakewood 7, Ohio
 Barnes, Rev. R. Imbrie.....Box 8, King Hill, Idaho
 Bates, Rev. F. E.....P. O. Box 1700, Telluride, Colo.
 Beattie, Rev. William.....115 Marjorie Dr., Kenmore 23, N. Y.
 Boder, Rev. William D., Jr.....4604 Beacon Hill Rd., Columbus 4, Ohio
 Booher, Rev. O. Russell.....E. 953 38th, Spokane 36, Wash.
 Bovard, Rev. William J.....Kline and Laurel Rds., Lewiston 2, N. Y.
 Brown, C. C., D.D.....625 Jeff Davis Ave., Selma, Ala.
 Brownlee, Rev. John C.....1145 Hammond Ave., Waterloo, Iowa
 Buchanan, Rev. Robert L.....5428 Youngridge Dr., Pittsburgh 36, Pa.
 Butler, Rev. William E.....8744 Fox Park Dr., St. Louis 23, Mo.
 Campbell, Rev. David A.....152 Trenton Rd., Fairless Hills, Pa.
 Chandler, Rev. E. N.....R. D. 7, Greeneville, Tenn.
 Dailey, Rev. Kenneth S.....Clearfield, Iowa
 Davis, Rev. James I.....2600 Lakeview Ave., Dayton 8, Ohio
 Donaldson, Rev. Ralph M.....Frenchburg, Ky.
 Dungee, Rev. John R.....439 W. Rock Spring St., Henderson, N. C.
 Edie, Rev. Ralph A.....Stanwood, Iowa
 Franklin, Rev. Robert E. Lee.....R. D. 1, Earlham, Iowa
 Hall, Rev. C. Kenneth.....R. D. 1, Mowry-Gilhall Rd., Clairton, Pa.
 Hawthorne, Rev. Donald C.....14430 E. Bora Dr., La Mirada, Calif.
 Johnson, Rev. Richard E.....115 Normandy Rd., S.W., Seattle 66, Wash.
 Jolly, Rev. Donald W.....18708 Paseo Lado Dr., Saratoga, Calif.
 Jones, Rev. Franklin T.....1940 First Ave., N.W., Cedar Rapids, Iowa
 Kalsbeek, Rev. T. W.....R. D. 4, Box 794, Loveland, Ohio
 Kauffman, Rev. Donald T.....102 Henderson Pl., R. D. 3, Syracuse, N. Y.
 Kress, Rev. Cloyd E.....8580 N. Central Ave., Indianapolis 20, Ind.
 Lambert, Rev. Roy F.....7289 Williams Lake Rd., Pontiac, Mich.
 Lash, L. Roy, D.D.....164 E. 65th St., Long Beach 5, Calif.
 Link, Rev. Charles E.....712 Sandia Ave., La Puente, Calif.
 Marsh, Rev. Hugh.....138 W. Fifth Ave., Garnett, Kan.
 McAuley, Rev. Ralph B.....220 Shepley Dr., St. Louis Co., St. Louis 15, Mo.
 McDonald, J. O., D.D.....2928 Densmore St., Toledo 6, Ohio
 Morris, Rev. Willard.....2825 S. 91st St., West Allis 14, Wis.
 Ogborne, Rev. A. Roy.....51 Kensington Lane, Brookside, Newark, Del.
 Peters, Rev. William T., Jr.....2426 Union Blvd., St. Louis 13, Mo.
 Phillippe, Rev. William R.....87 Prince Frederick, Bridgeport, Pa.
 Pinkerton, Rev. William F.....6526 Robertson Dr., Boise, Idaho
 Powers, Rev. John E.....R. D. 4, Cedar Creek, Greeneville, Tenn.
 Reed, Rev. Ralph.....248 Lincoln Ave., Brooklyn 8, N. Y.
 Reese, Rev. James F.....R. D. 1, Box 27, Camden, Ala.
 Rounce, Rev. Robert A.....50 Elmview, Tonawanda, N.Y.
 Rupe, Rev. F. Orus.....Ezel, Ky.
 Russell, Rev. J. Dwight.....3735 Liberty Rd., Salem, Ore.
 Schember, Rev. Raymond W.....584 Secor Rd., Hartsdale, N. Y.
 Shaw, Rev. Lloyd.....Box 66, Mt. Ayr, Iowa

Simpson, John E., D.D.....4535 Church St., Skokie, Ill.
 Skillings, Rev. John W.....1440 Belle Ave., Topeka, Kan.
 Smith, Rev. George W.....366 21st St., San Diego 2, Calif.
 Smith, Rev. Harold C.....413 Third Ave., Newburgh, N. Y.
 Stahmer, Rev. Robert J.....1625 S. Holly St., Denver 22, Colo.
 Stewart, Rev. Kenneth L.....2503 Lakeside Ave., N.W., Canton, Ohio
 Vail, Rev. John B.....2605 Union Blvd., St. Louis 13, Mo.
 Wadsworth, Rev. James E.....2212 Atkinson, Detroit 6, Mich.
 Wilson, Rev. C. H.....326 N. Jackson St., Athens, Tenn.
 Zamzow, Rev. Elmer C.....Yakima Terrace, Rt. 1, Box 151, Richland, Wash.

AMERICAN INDIAN WORK

Gordon, Rev. David F.....Oljato Christian Mission, Kayenta, Ariz.
 Machamer, Rev. E. W.....Warm Springs, Ore.
 Park, Dr. David W.....Tama, Iowa
 Patterson, Rev. Fred C.....Oljato Christian Mission, Kayenta, Ariz.
 Penney, Mr. E. A.....Simnasho Mission, R.F.D., Warm Springs, Ore.
 Smith, Rev. Albert R.....R. D. 1, Stilwell, Okla.
 Todecheene, Mr. Cecil, Interpreter.....Oljato Christian Mission, Kayenta, Ariz.

SYNODICAL FIELD SECRETARIES

Braun, Herbert, S.T.D.....338 Abington Ave., Glenside, Pa.
 Butler, Vernon, Ph.D.....1156 Grafton Ave., Dayton 5, Ohio
 Dodds, Albert W., D.D.....4 W. Laurel Ave., New Castle, Pa.
 French, William H., D.D.....1915 40th St. Pl., Des Moines 10, Iowa
 Lobaugh, Harold E., D.D.....5529 W. 13th St., Topeka, Kan.
 Mansfield, R. W., D.D.....210 Curtis St., Pittsburgh 35, Pa.
 Moore, J. I., D.D.....1223 22nd St., N.E., Canton 4, Ohio
 Safford, M. DeWitt, D.D.....2675 S. W. Brae Mar Court, Portland 1, Ore.
 Wilson, Harold S., D.D.....66 W. Hopkins Ave., Fresno 6, Calif.
 Vellenga, J. J., Th.D., D.D.....1040 E. Third Ave., Monmouth, Ill.

PRESBYTERIAL AND CHURCH SCHOOL MISSIONARIES

Bullard, Miss Louise.....Triadelphia, W. Va.
 Dickey, Miss Jean.....51 Grant St., Fairview, N. J.
 Haskins, Mrs. Mae D.....R. R. 3, Girard, Kan.
 Neale, A. M., D.D.....125 Arlington Ave., N.W., Canton 8, Ohio
 Ng, Rev. William D.....5327 Shriver Ave., Des Moines, Iowa
 Partington, Miss Dorothy.....Westland, Pa.
 Russell, Mrs. R. G.....36 Church St., Burgettstown, Pa.
 White, Mrs. A. Charles.....Overlook Court, Bellaire, Ohio

HOSPITALS

Jane Cook Hospital

Graves, Dr. Donald L., Supt.....Frenchburg, Ky.
 Lundquist, Miss Glendine, R.N., Supervisor.....Frenchburg, Ky.
 Brooks, Mrs. Emma, Dietitian.....Frenchburg, Ky.
 Johnson, Miss Joan, Office.....Frenchburg, Ky.
 McCoy, Miss Delores, P.N.....Frenchburg, Ky.
 Muse, Miss Susie, P.N.....Frenchburg, Ky.
 Olson, Miss Bernice, Technician.....Frenchburg, Ky.
 Phelps, Mrs. Berna, L.P.N.....Frenchburg, Ky.

Jubilee Hospital

Adams, Mrs. Eva J., R.N., Supt.....Henderson, N. C.
 Allen, Miss Gertrude, R.N.....Henderson, N. C.

RETIRED FROM ACTIVE SERVICE

Beveridge, Miss Margaret.....U. P. Home, Washington, Iowa
 Courter, Miss Ruth.....Winfield, Iowa
 Williams, Mrs. N. D.....Miller's Ferry, Ala.
 White, D. F., D.D.....825 First Ave., Selma, Ala.

EDUCATIONAL WORK

EZEL SCHOOL

*Heagen, Supt. William A.	Ezel, Ky.
High School	
*Murphy, Principal Ottis	Ezel, Ky.
*Calderwood, Miss M. Ruth	Ezel, Ky.
*Dorsey, Mr. Albert H. H.	Ezel, Ky.
*Dorsey, Mrs. Albert H. H.	Ezel, Ky.
*Dunn, Mr. Benjamin	Ezel, Ky.
Hawthorne, Miss Zillah	Ezel, Ky.
*Heagen, Mrs. William A.	Ezel, Ky.
*Helton, Mr. Glenn	Ezel, Ky.
*Helton, Mrs. Glenn	Ezel, Ky.
*Henry, Mrs. Duncan C.	Ezel, Ky.
*Newcomb, Miss Elizabeth	Ezel, Ky.
*Parchman, Miss Mabel	Ezel, Ky.

Grade School

*Little, Mrs. Virgil	Ezel, Ky.
*McGeoch, Mrs. Ann Adair	Ezel, Ky.
*McGuire, Miss Mayme	Ezel, Ky.
*Motley, Mrs. William	Ezel, Ky.
*Murphy, Mrs. Ottis	Ezel, Ky.
*Mynhier, Mrs. Nathan R.	Ezel, Ky.
*Nickell, Mrs. Everett	Ezel, Ky.
*Rowland, Mr. Conrad A.	Ezel, Ky.
Tague, Miss Marilyn	Ezel, Ky.
*Ward, Mrs. Marshall	Ezel, Ky.
*Wheeler, Miss Florence E.	Ezel, Ky.

Staff

Blevins, Mr. Raymond	Ezel, Ky.
Blevins, Mrs. Raymond	Ezel, Ky.
Carr, Mrs. Gladys	Ezel, Ky.
Centers, Mr. Courtney	Ezel, Ky.
Centers, Mrs. Courtney	Ezel, Ky.
Ferguson, Mr. J. W.	Ezel, Ky.
Hulick, Mrs. Eliza	Ezel, Ky.
Nickell, Mrs. William	Ezel, Ky.

FRENCHBURG SCHOOL

*Wells, Supt. Adrian	Frenchburg, Ky.
----------------------	-----------------

High School

*Burtner, Mrs. Louise	Frenchburg, Ky.
*Childs, Miss Alice	Frenchburg, Ky.
*Colson, Miss Catherine	Frenchburg, Ky.
*Holbrook, Mr. Price, Jr.	Frenchburg, Ky.
*Hughes, Mrs. Alice	Frenchburg, Ky.
*Koontz, Miss Ella Mae	Frenchburg, Ky.
*Leveridge, Miss Ann	Frenchburg, Ky.
Mayfield, Mr. Norman	Frenchburg, Ky.
*McDowell, Miss Esther	Frenchburg, Ky.
*Ratcliff, Mr. Harold	Frenchburg, Ky.
Ulrich, Miss Ruth	Frenchburg, Ky.

Grade School

*McCauley, Principal Lester	Frenchburg, Ky.
*Bashford, Mrs. Elsie	Frenchburg, Ky.
*Birchfield, Mrs. Irene	Frenchburg, Ky.
*Dyer, Miss Francena	Frenchburg, Ky.
*Heykoop, Miss Lois	Frenchburg, Ky.
*Hieronymus, Mrs. Anna	Frenchburg, Ky.
*Kash, Mrs. Dorothy	Frenchburg, Ky.
*Pecht, Miss Bertha	Frenchburg, Ky.
*Pieratt, Mrs. Naomi	Frenchburg, Ky.

Staff

Denniston, Mr. Scott	Frenchburg, Ky.
Metz, Mr. Jacques	Frenchburg, Ky.
Metz, Mrs. Jacques	Frenchburg, Ky.
Patterson, Mrs. Clinnie	Frenchburg, Ky.
Phelps, Mrs. Bessie	Frenchburg, Ky.

*Paid by County.

Arlington Institute

Thomas, Supt. K. P.	Annemarie, Ala.
Martin, Miss Amelia	Annemarie, Ala.
Pugh, Mrs. M. C.	Annemarie, Ala.
Southall, Mrs. Alberta, Cook	Annemarie, Ala.
Thomas, Mrs. K. P.	Annemarie, Ala.

Camden Academy

Peoples, Principal A. C.	Camden, Ala.
Boyd, Miss Frances J., Bible	Camden, Ala.
Bridges, Mrs. B. D., Dietitian	Camden, Ala.
Nettles, Mr. S., Maintenance	Camden, Ala.
Peoples, Mrs. Minnie L., Laundress	Camden, Ala.
Primm, Miss Elois A., Bible	Camden, Ala.
Rivers, Mrs. S. W., Girls' Matron	Camden, Ala.

Miller's Ferry School

Ridgeway, Principal B. T.	Miller's Ferry, Ala.
Bridges, Mr. Herman, Maintenance	Miller's Ferry, Ala.
Cunningham, Mrs. Darthular, Clerk	Miller's Ferry, Ala.
Reese, Mrs. Alene, Bible	Miller's Ferry, Ala.
Jones, Mrs. Annie B., Matron	Miller's Ferry, Ala.
McDowell, Mrs. Annie M., Girls' Matron	Miller's Ferry, Ala.

KNOXVILLE COLLEGE

Colston, Dr. James A., President	Knoxville, Tenn.
Adams, Mrs. Rosemary	Knoxville, Tenn.
Alston, Mr. Earl C.	Knoxville, Tenn.
Antley, Mrs. Dorothy Draper	Knoxville, Tenn.
Bell, Mr. Julian	Knoxville, Tenn.
Bell, Mrs. Mabel A.	Knoxville, Tenn.
Bradby, Mr. Porterfield	Knoxville, Tenn.
Brandon, Miss N. Addaline	Knoxville, Tenn.
Brown, Mr. Robert L.	Knoxville, Tenn.
Burden, Mrs. Essie S.	Knoxville, Tenn.
Campbell, Dr. Lee L.	Knoxville, Tenn.
Clark, Mrs. Beatrice	Knoxville, Tenn.
Clark, Miss Frances E.	Knoxville, Tenn.
Clark, Mrs. Lois	Knoxville, Tenn.
Colston, Mrs. W. W.	Knoxville, Tenn.
Cooper, Mr. Wilton	Knoxville, Tenn.
Davie, Miss Mary L.	Knoxville, Tenn.
Davis, Mrs. Eldred	Knoxville, Tenn.
Dean, Mrs. Cupidine	Knoxville, Tenn.
Dean, Mr. Elvin	Knoxville, Tenn.
Delk, Dr. Robert C.	Knoxville, Tenn.
Dennis, Miss Ethel M.	Knoxville, Tenn.
Donaldson, Mrs. Jesse	Knoxville, Tenn.
Ervin, Mrs. Wilma	Knoxville, Tenn.
Fannin, Miss Darlene	Knoxville, Tenn.
Felton, Mrs. Gladys	Knoxville, Tenn.
Fitzpatrick, Dr. Newell C.	Knoxville, Tenn.
Fulton, Mrs. Harriet R.	Knoxville, Tenn.
Gordon, Rev. Frank R.	Knoxville, Tenn.
Griffin, Mr. Alfred	Knoxville, Tenn.
Hamlett, Mr. James	Knoxville, Tenn.
Hardy, Dr. W. S. E.	Knoxville, Tenn.
*Harrison, Mr. Joseph	Knoxville, Tenn.
Harrison, Mrs. Myrtle	Knoxville, Tenn.
Harvey, Dr. Robert	Knoxville, Tenn.
Hatch, Mrs. Sarah	Knoxville, Tenn.
Hickey, Mrs. Nettie C.	Knoxville, Tenn.
Howell, Mrs. Dorothy K.	Knoxville, Tenn.
Kloepfer, Dr. Herman J.	Knoxville, Tenn.
Magliacco, Mr. Hugo	Knoxville, Tenn.
Martin, Mr. Ralph	Knoxville, Tenn.
McArthur, Dr. William H.	Knoxville, Tenn.
McGinnis, Mrs. Daphne	Knoxville, Tenn.
McGinnis, Mr. James	Knoxville, Tenn.
Moorman, Miss Barbara	Knoxville, Tenn.
Morton, Rev. Charles	Knoxville, Tenn.
Morton, Mrs. Jean	Knoxville, Tenn.
Mungen, Mr. Robert	Knoxville, Tenn.
Olden, Miss Florence	Knoxville, Tenn.
Parker, Mrs. P. H.	Knoxville, Tenn.
Payne, Mr. Charles	Knoxville, Tenn.
Pickett, Mrs. Armentine	Knoxville, Tenn.
Reyes, Mr. Joseph	Knoxville, Tenn.
Reynolds, Mr. Christopher	Knoxville, Tenn.
Robinson, Mrs. Mozelle	Knoxville, Tenn.
Rodemann, Dr. William	Knoxville, Tenn.
Russell, Mrs. Lois	Knoxville, Tenn.
Schlageter, Mr. Robert	Knoxville, Tenn.
Stewart, Miss Mary E.	Knoxville, Tenn.
Ward, Mrs. Mildred	Knoxville, Tenn.
Weir, Miss Mabel	Knoxville, Tenn.
Weiss, Dr. Samuel A.	Knoxville, Tenn.
Wellman, Mrs. Mildred	Knoxville, Tenn.
Whetstone, Miss Rea	Knoxville, Tenn.
White, Mr. Eddie C.	Knoxville, Tenn.
Williams, Miss Florence	Knoxville, Tenn.
Word, Miss Norma S.	Knoxville, Tenn.

*On Leave

Prairie School

Peters, Principal William T.	Prairie, Ala.
Peters, Mrs. William T., Teacher	Prairie, Ala.

Bible Teachers

Hudley, Mrs. James	Chase City, Va.
Paige, Mrs. Marcella	
Recreational	2500 Middle Ave., Norfolk, Va.
Thomas, Miss Eva	Henderson, N. C.

Addresses for Sending Boxes

Boxes for the schools should be sent in care of their superintendents. The addresses given above are correct for parcel post or motor freight. However, in the following cases, the addresses for railroad freight and express are different:

Ezel School	Mt. Sterling, Ky.
Frenchburg School	Mt. Sterling, Ky.
Prairie School	Catherine, Ala.
Miller's Ferry School	Camden, Ala.

401 West Chelton Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Ammon, Rev. and Mrs. Eugene H., 1953	Assiut
Bailey, Dr. and Mrs. Ewing M., 1926	P. O. Box 1422, Cairo
Bailey, Rev. and Mrs. Kenneth E., 1955	Cairo
Brownlee, Miss Helen R., R.N., 1931	Assiut
Clark, Dr. and Mrs. Roy, 1955	Tanta
Dawson, Miss Mary Frances, LL.D., 1922	Cairo
Dunlap, Mrs. Ada A., 1924	Assiut
Dye, Miss Marjorie J., 1951	Box 1422, Cairo
Finney, Miss Davida M., Litt.D., 1915	Box 1422, Cairo
Finney, Miss Lois M., 1953	Cairo
Fleming, Rev. K. G., 1940	37 Sidi Metwalli, Alexandria
French, Miss Elsie M., LL.D., 1909	Cairo
Gersiek, Miss Eleanor L., 1955	Cairo
Glass, Miss Martha C., 1921	Luxor
Grother, Miss Eulalia D., 1929	Tanta
Grimes, Miss Alice M., 1924	Cairo
Hamilton, Miss Faith E., 1954	Luxor
Jacobsen, Miss L. Katherine, 1954	Cairo
Jamison, Dr. and Mrs. Paul W., 1946	Box 65, Tanta
Kingman, Miss Lois D., 1926	Benha
Lorimer, Rev. and Mrs. John G., 1952	37 Sidi Metwalli, Alexandria
Markley, Miss Mary L., 1954	Assiut
McClanahan, Rev. Paul H., 1947	Assiut
McClellan, Miss Beatrice H., 1948	Luxor
McCreery, Mr. Everett W., 1930	Assiut
McFarland, Miss M. Evelyn, 1919	Cairo
McGill, Rev. and Mrs. W. A., 1937	Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918	Fayoum
Meloy, Miss Sarah B., Litt.D., 1923	Cairo
*Morrison, Rev. and Mrs. George E., 1950	Luxor
Nollin, Rev. and Mrs. Kenneth, 1955	Cairo
Nollin, Miss Ruth L., 1955	Cairo
Patterson, Miss Venna R., 1924	Alexandria
Patton, Miss Frances M., 1922	Mansura
Quick, Rev. and Mrs. Bernard E., 1954	Minia
Roy, Miss Martha A., 1938	Cairo
Selver, Mrs. Rachel T., 1925	Fayoum
Skellie, Dr. and Mrs. Walter J., 1924	Assiut
Squires, Miss Norma Lee, 1954	Tanta
Tait, Miss Marie F., 1925	Assiut
Tedford, Miss Alberta A., R.N., 1947	Box 65, Tanta
Thompson, Dr. and Mrs. John A., 1948	Box 1422, Cairo
Thompson, Miss Mary C., 1939	Tanta
Thompson, Miss Mary L., LL.D., 1917	Assiut
Turnbull, Mr. Robert M., 1950	Assiut
Walker, Miss Helen M., 1930	Assiut
Wilson, Miss Elizabeth M., 1932	9 Sharia Massoud, Abbassia, Cairo
Wright, Miss Laura B., 1921	Minia

On Furlough

Allen, Mr. and Mrs. Judson W., 1950
 -----100 N. Phillips Ave., Sioux Falls, S. D.
 Baker, Mrs. Sara E., 1950
 -----% C. W. Dick, R.D. 7, Butler, Pa.
 Cooke, Miss Mildred M., R.N., 1954
 -----85 McGill St., Smith Falls, Ont., Canada
 Fleming, Mrs. K. G., 1940
 -----314 Bailey Ave., Pittsburgh 11, Pa.
 Kraft, Dr. and Mrs. Norman A., 1949
 -----9702 Barwell Terrace, Brooklyn 9, N.Y.
 Martin, Miss Helen J., Ped.D., 1915
 -----608 North Ave., Pittsburgh 21, Pa.
 McClanahan, Mrs. Paul H., 1947
 -----5342 Keepport Dr., Apt. #2, Pittsburgh 36, Pa.
 McGeoch, Dr. and Mrs. H. A., 1920
 -----155 Lakeside Dr., New Concord, Ohio
 Nolln, Mr. and Mrs. W. W., 1922
 -----153 Lakeside Drive, New Concord, Ohio
 Noordewier, Miss Helen J., 1921
 -----1104 Sigsbee St., S.E., Grand Rapids, Mich.
 Sutton, Miss Inez M., 1949
 -----235 E. 49th St., New York 17, N.Y.
 Turnbull, Mrs. Robert M., 1950
 -----800 Plum St., Atlantic, Iowa
 Watkins, Rev. and Mrs. C. B., 1944
 -----1120 N. Highland Ave., Pittsburgh 6, Pa.

•Associate.

****Leave of absence for family reasons.**

****Work, Miss Margaret A., 1924-----
-----E. Platte Ave., Fort Morgan, Colo**

Under Appointment

Gibson, Rev. Richard, 1955-----
-----3485 McTavish, Montreal 2, Canada

Short-Termers

Aigner, Miss Wanda, 1956	Cairo
Anthony, Miss Lillian D., 1956	Assiut
Bender, Miss Elsie L., 1955	Cairo
Blair, Miss L. Vernelle, 1952	Cairo
Copeland, Miss Carolyn J., 1956	Cairo
Cushman, Miss Dorothy H., 1955	Cairo
Dillon, Miss Lela, 1954	Assiut
Edie, Miss Evelyn C., 1955	Cairo
Edson, Miss Jessie E., 1955	Cairo
Fowler, Mrs. Jessie A., 1955	Assiut
French, Miss Mildred P., 1956	Cairo
Galloway, Miss Helen B., R.N., 1954	Assiut
Galloway, Miss Neva J., 1954	Cairo
Grohman, Miss Margaret D., 1956	Tanta
Hesselink, Miss Alice, 1956	Assiut
Jaspers, Miss Marjorie, 1956	Alexandria
Martin, Miss Jacqueline, 1955	Alexandria
Mason, Mrs. Ilma M., 1955	Cairo
McClymonds, Miss Elsie M., 1955	Assiut
McConkey, Miss Eunice, R.N., 1955	Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955	Assiut
Meloy, Mr. and Mrs. George, 1955	Alexandria
Murdock, Miss Joan, R.N., 1955	Alexandria
Parkinson, Mr. and Mrs. Donald M., 1954	Assiut
Patterson, Miss Lois M., 1954	Assiut
Phelps, Miss Carolyn A., 1954	Assiut
Reed, Mrs. Fay 1941	Assiut
Reed, Mr. John M., 1956	Assiut
Soule, Miss Lucy J., 1952	Alexandria
Stultz, Miss Jean E., 1955	Box 65, Tanta
Wagner, Miss Donna Lee, 1956	Cairo
Yeckel, Mrs. Pearl M., R.N. 1955	Box 65, Tanta

Under Appointment—Short Term

Wright, Miss Dorothy E.,-----
R. 1, Mounted Rt. 15, Orchard St., Beaver Falls, Pa.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952	Sialkot City
Ballantyne, Miss Margaret E., 1941	Sangla Hill
Black, Miss R. Jean, 1921	Pasur
Brown, Miss Frances E., 1927; 1937	Lyallpur
Brown, Dr. and Mrs. J. D., 1936	Gujranwala
Brownlee, Miss Theresa I., 1922	Sialkot City
Campbell, Miss Audrey C., 1953	
	128 Burton Road, Rawalpindi
Carlithers, Miss Florence M., R.N., 1953	Taxila
Christy, Dr. and Mrs. Norval E., 1947	Taxila
Christy, Dr. and Mrs. W. C., 1938	Gujranwala
Cummings, Dr. and Mrs. J. B., 1923	Rawalpindi
Drake, Miss Edith M., 1947	Sheikhupura
Fehlman, Miss Margaret J., 1913	
	128 Burton Road, Rawalpindi
Glassman, Rev. and Mrs. E. H., 1947	Campbellpur
Hamm, Dr. and Mrs. Orval L., 1953	Sialkot City
Hartig, Miss Evva P., R.N.A., 1924	Jhelum
Hewitt, Miss Eva M., 1930	Pasur
Hill, Miss Alice G., 1938	Sargodha
Hunsberger, Miss Reba C., M.D., 1921	Taxila
Lewis, Miss Barbara A., 1953	
	% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920	Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948	Gujranwala
MacLachlan, Miss Laura R., 1938	Sheikhupura
McBane, Rev. and Mrs. C. Emerson, 1946	Gujranwala
McKelvey, Miss Evelyn M., R.N., 1937	Sialkot City
Miller, Rev. and Mrs. Paul A., 1920	
	Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924	Taxila
Peterson, Miss Marian T., 1920	Gujranwala
Purdy, Miss Gene A., 1954	Sialkot City
Reynolds, Miss Laura, 1924	Sargodha
Scott, Miss Louise E., 1916	Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949	Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917	Gujranwala
Stewart, Dr. and Mrs. R. R., 1916	Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956	Gujranwala

Sutherland, Rev. and Mrs. William, 1918-----Taxila
 Tebbe, Dr. and Mrs. Robert F., 1949-----Rawalpindi
 Turner, Miss Elizabeth H., R.N., 1947-----Sialkot City
 Weede, Miss Helen V., 1928-----Campbellpur
 White, Miss Josephine L., 1951-----Sialkot City
 *Wilder, Rev. and Mrs. John W., 1954-----Rawalpindi

On Furlough

Alter, Rev. and Mrs. Joseph C., 1922-----
 2918-F Regent St., Berkeley 5, Calif.
 Ardrey, Miss Ruth I., 1924-----
 826 S. Ogden St., Denver, Colo.
 Brown, Dr. and Mrs. O. A., 1951-----
 1074 Casgrain Ave., Detroit 9, Mich.
 Cash, Miss Marie E., R.N., 1926-----
 R.D. 5, Lebanon, Ind.
 Cathcart, Miss M. Evelyn, Ped.D., 1925-----
 605 W. Redwood, Marshall, Minn.
 Foster, Dr. and Mrs. Robert A., 1923-----
 152 Waugh Ave., New Wilmington, Pa.
 Harkness, Rev. and Mrs. John D., 1941-----
 154 Waugh Ave., New Wilmington, Pa.
 Milne, Dr. and Mrs. Hugh M., 1922-----
 Scotch Ridge, R.R. #1, Carlisle, Iowa
 Pulliam, Rev. and Mrs. Paul R., 1953-----
 19056 Strathern, Reseda, Calif.
 Ross, Dr. and Mrs. W. H., 1918-----Ewing, Nebr.
 Vroon, Dr. and Mrs. John, 1941-----
 1121 Neland Ave., S. E., Grand Rapids, Mich.

Under Appointment

McCurry, Rev. and Mrs. Don M. Jr., 1956-----
 Kennedy School of Missions, Hartford, Conn.
 Swenson, Miss H. Janet, 1956-----% Miss Marg Davis,
 560 W. 165th St., New York 32, N. Y.

Short-Termers

Calderwood, Rev. and Mrs. Donald H., 1956-----
 Gharial Church, Upper Topa, Murree Hills
 Cole, Mr. Linden N., 1956-----Sialkot
 Dye, Dr. and Mrs. David L., 1955-----Rawalpindi
 Feenstra, Miss Marjorie L., R.M.T., 1954-----
 United Christian Hospital,
 P.O. Forman Christian College, Lahore
 James, Miss Eloise L., 1956-----
 Sandes Home, Upper Topa, Murree Hills
 McCulloch, Mr. Lawrence R., 1955-----Rawalpindi
 Vos, Miss Helen P., R.N., 1954-----
 United Christian Hospital,
 P.O. Forman Christian College, Lahore
 Whaley, Mr. Warren J., 1955-----Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922-----Pathankot
 Lamont, Miss S. Jane, 1928-----Pathankot
 McCulloch, Rev. and Mrs. Leonard, 1949-----Dhariwal
 McKelvey, Dr. and Mrs. J. Morgan, 1944-----Gurdaspur
 Ramsey, Miss Wille M., 1921-----Pathankot
 *Taylor, Dr. and Mrs. John C., 1955-----Laudaur, U.P.
 Trimble, Miss Vivian L., 1921-----Pathankot
 *VanCeyt, Dr. Virginia L., 1955-----
 % Medical Center, Ludhiana

Short-Termers

Atwater, Mr. and Mrs. Charles, 1952-----Laudaur, U.P.
 McKissick, Miss Dorothea, 1952-----Laudaur, U.P.

THE SUDAN

Adair, Rev. and Mrs. W. B., 1946-----
 Doleib Hill, via Malakal
 Anderson, Dr. and Mrs. J. Lowrie, 1924-----Malakal
 Anderson, Rev. and Mrs. W. B., 1951-----
 Gwynne Divinity School, Mundri, via Malakal
 Bode, Miss Mary Anna, 1952-----Omdurman
 #Crandall, Rev. and Mrs. C. Lee, 1949-Akobo, U.N.P.
 Day, Miss Beverly J., 1953-----Khartoum North
 Deemer, Rev. and Mrs. James R., 1954-----Omdurman
 Galloway, Rev. and Mrs. Willard M., 1948-----
 Box 77, Omdurman
 Gordon, Dr. and Mrs. Robert G., 1946-----Nasir, U.N.P.
 #Hostetter, Rev. and Mrs. Paul E., 1954-Wad Medani
 #Huiskens, Miss Lillian, R.N., 1949-Akobo, U.N.P.
 Jordan, Mr. Charles, 1947-----Akobo, U.N.P.
 #Kats, Miss Wilma, 1946-----Malakal
 Matthews, Miss Aleta J., 1947-----Khartoum North
 McClellan, Miss Marguerite M., 1926-----Wad Medani
 McLaughlin, Rev. and Mrs. S. Robb, 1946-----
 Ler, via Adok, White Nile Mail Service, U.N.P.

#Reformed Church in America

Peters, Mr. and Mrs. Harold R. C., 1955-----Omdurman
 Philips, Rev. and Mrs. W. H., 1948-----El Obeid
 Pillow, Miss E. Verna, 1930-----Khartoum
 Pollock, Mr. and Mrs. Edward O., 1946-----Nasir, U.N.P.
 Roode, Dr. and Mrs. Albert G., 1946-----

Pibor, via Akobo, U.N.P.
 Roy, Rev. and Mrs. A. Mac, 1942-----Obel via Malakal
 #Sarr, Miss Roxanna, R.N., 1956-----Omdurman
 #Schulteman, Miss Arlene, R.N., 1954-Nasir, U.N.P.
 Shields, Dr. and Mrs. R. F., 1917-----Khartoum
 Stewart, Miss Evelyn, 1952-----Omdurman
 #Swart, Rev. and Mrs. Robert, 1948-----
 Pibor, via Akobo, U.N.P.
 Tetley, Miss Helen G., 1951-----Doleib Hill via Malakal
 Thompson, Mr. and Mrs. Milton H., 1950-----Malakal
 Turk, Miss Frances, R.N., 1921-----Box 155, El Obeid
 Vandevort, Miss Eleanor C., 1949-----
 Ler via Adok, U.N.P., White Nile Mail Service
 Walker, Rev. and Mrs. Harold T., 1946-----
 Box 100, Gedaref

Webb, Mr. and Mrs. E. A., 1946-----Khartoum
 Wilson, Rev. and Mrs. Talmage, 1955-----Omdurman

On Furlough

Farquhar, Miss Marian I., 1945-----Garner, Iowa
 Finley, Dr. and Mrs. Leander, 1925-----
 6815 McCallum St., Philadelphia 19, Pa.
 #Hoekstra, Rev. and Mrs. Harvey T., 1948-----
 1848 Godfrey Ave., Grand Rapids, Mich.
 Jordan, Mrs. Charles, 1947-----
 464 Oneida St., Pittsburgh 11, Pa.
 Kenagy, Miss Rosaltha, 1950-----
 5503 University Ave., Des Moines, Iowa
 McKnight, Miss Mary Jane, 1922-----
 Columbia Hospital, 312 Penn Ave.,
 Pittsburgh 21, Pa.
 Meloy, Rev. and Mrs. Robert H., 1945-----
 Apt. D-1, 44 Alexander St., Princeton, N. J.
 Rankin, Miss Dorothy L., 1946-----R.R. #2, Xenia, Ohio
 #Sikkema, Mr. and Mrs. Laverne, 1948-----
 Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
 Smith, Miss Mary K., M.D., 1944-----North Bend, Nebr.
 Wilson, Rev. and Mrs. Alexander C., 1951-----
 Payne Apts., 38 Alexander St., Princeton, N. J.
 Wilson, Miss Ruth E., 1951-----
 235 E. 49th St., New York 17, N.Y.

Under Appointment

Koehler, Rev. and Mrs. John, 1956-----
 Kennedy School of Missions, Hartford, Conn.

Short-Termers

Adams, Miss Irene M., 1954-----Khartoum North
 Banuat, Miss Marjorie A., 1956-----Omdurman
 Billica, Rev. and Mrs. Willard C., 1955-----Malakal
 Campbell, Miss Minerva M., 1954-----Atbara
 Carlson, Mr. Edwin C., 1956-----Omdurman
 Kelker, Miss Audrey H., 1955-----Khartoum North
 Nichol, Mr. Gerald, 1956-----Omdurman
 Parr, Mr. and Mrs. Monte E., 1955-----
 Pibor, via Akobo, U.N.P.
 Ploen, Mr. Richard, 1954-----Omdurman
 Turner, Miss A. Katie, 1955-----Khartoum
 West, Dr. and Mrs. James, 1953-----Ler

ETHIOPIA

Blair, Miss Isabel, 1922-----Sayo, Dembi Dollo
 Ens, Miss Anna H., 1956-----Addis Ababa
 Faught, Miss Marjorie, R.N., 1933-----
 Box 1111, Addis Ababa
 Fisher, Rev. and Mrs. Milton C., 1954-----Addis Ababa
 Halewood, Miss Eileen, R.N., 1947-----
 (Ghimeera) address Addis Ababa
 Hanna, Mr. and Mrs. Donald E., 1956-----Addis Ababa
 Harper, Miss Mary Nell, R.N., 1948-Sayo, Dembi Dollo
 Haspels, Rev. and Mrs. C. M., 1947-----
 (Ghimeera) address Addis Ababa
 Keefer, Mr. and Mrs. James B., 1955-----Addis Ababa
 Knieriemmen, Miss Norma H., R.N., 1953-----
 Sayo, Dembi Dollo
 Kurtz, Rev. and Mrs. Harold, 1955-Maji, Addis Ababa
 Lusted, Miss Marie, R.N., 1955-----Addis Ababa
 McClure, Dr. and Mrs. W. D., 1934-Pokwo, Dembi Dollo
 McCreery, Miss Ruth E., 1950-----Addis Ababa
 McGarry, Miss Hazel J., 1946-----
 (Maji) address Addis Ababa
 Nichol, Miss Ruth M., 1933-----Addis Ababa

Pollock, Mrs. Nessie F., R.N., 1942 Maji, Addis Ababa
 Reimer, Rev. and Mrs. Niles, 1955
 ----- Pokwo, Dembi Dollo
 Russell, Mr. Fred, 1920 ----- Addis Ababa
 Vandevort, Rev. and Mrs. Malcolm S., 1955
 ----- Sayo, Dembi Dollo
 Yilek, Miss Joan E., 1948 ----- Pokwo, via Dembi Dollo

On Furlough

Russell, Mrs. Fred, 1920 ----- P.O. Box 1063, Quincy, Wash.
 Russell, Rev. and Mrs. Murray, 1952
 ----- 1330 Portia St., Los Angeles 26, Calif.
 Walker, Mrs. Ruth L., 1923 ----- Miss Lena B. Lobaugh,
 1425 Rhode Island Ave., N.W., Washington 5, D.C.

Short-Termers

Anderson, Miss Lois R., 1954 ----- Box 1111, Addis Ababa
 Irwin, Miss B. Ferne, 1956 ----- Addis Ababa
 Millar, Dr. Andrew C. N., 1955
 ----- (Chimeera) address Addis Ababa
 Rohm, Dr. and Mrs. Walter E., 1955 ----- Dembi Dollo
 Wolf, Mr. John C., 1955 ----- Box 1111, Addis Ababa

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P. ----- Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913
 ----- 319 Ashland Ave., Cuyahoga Falls, Ohio
 Cabeen, Miss Leota, 1909
 ----- 1214 5th Ave., St. Joseph, Mo.
 Coventry, Mrs. Mary K., 1908; 1918
 ----- Presbyterian Manor, Newton, Kan.
 Elder, Dr. and Mrs. E. E., 1915
 ----- 5450 Wissahickon Ave., Philadelphia 44, Pa.
 Finney, Miss Minnehaha, 1894
 ----- 121 N. 7th St., Sterling, Kan.
 Gilmor, Dr. and Mrs. W. P., 1912 West Alexander, Pa.
 Henderson, Rev. and Mrs. F. D., 1906
 ----- 542 N. Beaver St., Wooster, Ohio
 Hutchison, Dr. and Mrs. H. S., 1921
 ----- R.D. 1, Claysville, Pa.
 Jamison, Dr. W. B., 1915
 ----- 239 Mercer St., New Wilmington, Pa.
 Lightowler, Miss Lucy, 1921 ----- 303 Pelham Ct. Apts.,
 6809 Emlen St., Philadelphia 19, Pa.
 Mason, Miss Dora B., 1918 ----- "Linwood," Beaver, Pa.
 McClanahan, Dr. and Mrs. F. C., 1915
 ----- New Wilmington, Pa.
 McClanahan, Dr. and Mrs. N. D., 1909
 ----- R.D. 3, Monmouth, Ill.
 McFeeters, Mr. M. C., 1922
 ----- 225 N. Mercer St., New Wilmington, Pa.
 McMillan, Miss Carol E., 1906
 ----- 1203 E. Washington St., Washington, Iowa
 Moore, Dr. and Mrs. W. T., 1910
 ----- 311 E. Jefferson Ave., Wheaton, Ill.
 Paden, Miss Marion A., 1902 ----- % Rev. George Seville,
 100 E. Market St., Newport, Wilmington 4, Del.
 Philips, Dr. and Mrs. H. E., 1908
 ----- 1203 E. Washington St., Washington, Iowa
 Robertson, Miss M. Stella, 1922
 ----- Five Shoregate, Crail, Fife, Scotland
 Simpson, Mrs. Jane C. Smith, 1922
 ----- 4332 10th St., St. Petersburg 4, Fla.
 Smith, Miss Nellie C., 1911 ----- "Linwood," Beaver, Pa.
 Thompson, Dr. and Mrs. F. Scott, 1911
 ----- 5324 Wayne Ave., Philadelphia 44, Pa.
 Walker, Miss Laura B., 1904
 ----- 306 Penn Ave., Pittsburgh 21, Pa.
 Weed, Miss Ethel L., 1919
 ----- 10537 Wurdack, Overland 14, Mo.
 Whiteside, Miss Ida, 1913; 1935
 ----- 25 Prospect St., Greenwich, N. Y.
 Williamson, Miss Ruth M., 1924; 1944
 ----- 505 S. Main St., Greensburg, Pa.
 Wilson, Miss Esther W., 1919 ----- "Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908
 ----- 856 23rd St., San Diego 2, Calif.
 Boyd, Miss M. Lois, 1918 ----- % Mrs. John Smiley,
 311 N. St. Louis St., Sparta, Ill.
 Campbell, Miss Mary J., 1884
 ----- Bellevue Hotel, Washington 1, D.C.
 Chambers, Dr. and Mrs. H. C., 1903
 ----- Box 791, Daytona Beach, Fla.

Clements, Dr. and Mrs. E. V., 1912
 ----- 2205 Audley Ave., New Castle, Pa.
 Colvin, Dr. and Mrs. J. H., 1914 ----- Sussex, Wis.
 Fleming, Miss Betsy, 1913
 ----- 6549 Emerald Ave., Chicago 21, Ill.
 Gordon, Dr. D. R., 1895
 ----- 2330 Carroll Park, S., Long Beach, Calif.
 Hill, Miss Kate A., 1896 ----- Eldora, Iowa
 Jameson, Miss Flora J., 1903
 ----- 306 Penn Ave., Pittsburgh 21, Pa.
 Kyle, Miss Mary, 1904 425 N. Galloway St., Xenia, O.
 Logan, Miss Mary E., 1891
 ----- 325 W. 7th St., Rushville, Ind
 McArthur, Rev. and Mrs. J. A., 1904
 ----- 814 E. Spring St., Boonville, Mo.
 McConnell, Miss Lillian A., 1902
 ----- 306 Penn Ave., Pittsburgh 21, Pa.
 Merriam, Dr. and Mrs. W. H., 1913
 ----- 208 North "I" St., Monmouth, Ill.
 Millson, Mr. and Mrs. C. C., 1920
 ----- 111 N. 200th St., Seattle 33, Wash.
 Picken, Dr. and Mrs. S. C., 1909
 ----- 420 E. Green St., Winterset, Iowa
 Stewart, Dr. and Mrs. Harris J., 1911
 ----- New Wilmington, Pa.
 Wengert, Miss Georga, 1919 ----- Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919
 ----- 308 W. Garfield St., Clarinda, Iowa
 Coie, Miss Una, 1918 ----- 2909 Ontario Rd., Ames, Iowa
 Grove, Miss Elsie E., 1912
 ----- 21 Caroline Ave., Poughkeepsie, N. Y.
 Huffman, Miss Ray, R.N., 1924
 ----- 5332 Virginia Ave., Kansas City, Mo.
 McIntyre, Miss Aulora R., 1911; 1919
 ----- 1203 E. Washington St., Washington, Iowa
 Smith, Dr. and Mrs. Paul J., 1911 ----- North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920 ----- Reedsville, Pa.

WIDOWS OF MISSIONARIES

From Pakistan, India

Alter, Mrs. D. Emmet ----- Sterling, Kan.
 Anderson, Mrs. W. T. ----- 760 Wright Ave., Camden, N. J.
 Brown, Mrs. M. M. ----- 808 Chestnut St., Tarkio, Mo.
 Campbell, Mrs. J. G.
 ----- % J. O. McMeeken, R.D., Valencia, Pa.
 Downs, Mrs. Wallace J. ----- New Wilmington, Pa.
 Gordon, Mrs. A. W.
 ----- 517 Virginia Ave., Havertown, Pa.
 Heinrich, Mrs. J. C.
 ----- 219 Mabrick Ave., Pittsburgh 28, Pa.
 Maxwell, Mrs. Robert ----- New Wilmington, Pa.
 Stewart, Mrs. J. H. ----- Tarkio, Mo.
 Whitfield, Mrs. F. A. ----- 1010 W. 1st St., Topeka, Kan.

From Egypt

Baird, Mrs. J. W. ----- "Linwood," Beaver, Pa.
 Buchanan, Mrs. Howard
 ----- 1129 E. Mar Vista, Whittier, Calif.
 Galloway, Mrs. Dalton
 ----- 25 Seminary Place, New Brunswick, N. J.
 Hickman, Mrs. W. W.
 ----- 1125 E. Detroit Ave., Monmouth, Ill.
 McGeoch, Mrs. Fred S. ----- Ezel, Ky.
 McGill, Mrs. R. G. ----- 119 W. 2nd St., Duluth 4, Minn.
 Roy, Mrs. Mark S. ----- New Concord, Ohio
 Russell, Mrs. C. P.
 ----- 218 W. Chelten Ave., Philadelphia 44, Pa.
 Thompson, Mrs. A. A. ----- New Concord, Ohio
 Walker, Mrs. R. W.
 ----- 299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J. -----
 ----- 1819 Lexington Ave., Wichita, Kan.
 Heasty, Mrs. J. A. ----- Conway Springs, Kan.
 Oyler, Mrs. D. S. ----- 207 Buffalo St., Freeport, Pa.
 Sowash, Mrs. George A.
 ----- 38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W. -----
 ----- Wheaton College, Wheaton, Ill.
 Henry, Mrs. Duncan C. ----- Ezel, Ky.

OFFICERS OF THE ANNUAL WGMS CONVENTION Indianapolis, Ind.—June 11-14, 1957

President Mrs. William Whitlatch, 2533 W. Tuscarawas, Canton 8, Ohio
First Vice President . Mrs. R. Byron Crozier, 1521 S. 76th St., West Allis 14, Wisc.
Second Vice President Mrs. Walter J. Teeuwissen, Jr., 4269 Monroe Ave.,
Drayton Plains, Mich.
Secretary Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.
Treasurer Miss Evelyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

LOCAL COMMITTEE, INDIANA PRESBYTERIAL

CHAIRMAN: Mrs. Cleon Scott, 2525 N. Park Ave., Indianapolis, Ind.
CO-CHAIRMAN: Mrs. Sylvia Swan, 1840 S. Keystone Ave., Indianapolis, Ind.
SECRETARY: Mrs. Lester Ferguson, R. R. 5, Lebanon, Ind.
TREASURER: Miss Flora Eagle, 826 W. Dr., Woodruff Pl., Indianapolis, Ind.
REGISTRATION AND ASSIGNMENT: Mrs. Charles Thornberry, 2157 N. Park Ave., Indianapolis, Ind.
FOOD AND SERVING: Mrs. Ed Pitcher, 811 N. Sherman Dr., Indianapolis, Ind.
PUBLICITY: Mrs. A. J. McConnell, Milroy, Ind.
TRANSFER: Mrs. Gordon Clark, 345 Buckingham Dr., Indianapolis, Ind.
USHERS AND PAGES: Mrs. Herbert Glass, 320 E. Sixth St., Rushville, Ind.
SPECIAL SERVICES: Mrs. LeVere Padgett, R. R. 5, Lebanon, Ind.
MUSIC: Mrs. Frank Woods, 1831 Highland Pl., Indianapolis, Ind.
PAGEANT: Mrs. H. L. Yingling, 522 S. Gibson, Princeton, Ind.
HOSPITALITY: Mrs. Harry Carpentier, 319 E. State St., Princeton, Ind.
LITERATURE: Mrs. James Lawrence, 605 W. 29th St., Indianapolis, Ind.
BADGE: Bloomington Society, President, Mrs. Dwight Beyers, 1412 E. Hillside Dr., Bloomington, Ind.
CORSAGES: Trinity Society, President, Mrs. Ted Lach, Jr., 9302 Washington Blvd., Indianapolis, Ind.
COOKIES: Caledonia Society, President, Mrs. Fay Hart, R. R. #1, Vevay, Ind.

TEMPERANCE AND SOCIAL EDUCATION (Continued from Page 440)

becoming a world figure in the field of temperance, being responsible for establishing Institutes of Scientific Studies for the Prevention of Alcoholism in Switzerland and India as well as being in the process of negotiating such plans for numerous other countries. It was our privilege to have Mr. Scharffenberg participate in our Pittsburgh Area Institute of Alcohol Studies recently, and my privilege to have worked with him, and benefited from his help, over the years.

AMERICAN INSTITUTES

At a recent meeting of the board of directors of the AMERICAN INSTITUTE OF SCIENTIFIC STUDIES, held in the nation's capital, we completed plans for the second ses-

sion of this Institute to be held at the American University, Washington, D.C., next July 22 through Aug. 2.

We urge your support of this great opportunity. Why not make it a special project in your organization, or in your church, to provide a scholarship for your pastor or some outstanding leader in your church to attend this Institute? The cost, exclusive of meals and travel, is \$70. Space does not permit us to go into detail, but if you are in any way interested, please write for a catalogue explaining the program and other details.

For those west of the Mississippi, there is the Institute at Loma Linda, Calif., held July 8 through 19. Write for this information.



Choir of Indiana Central College in the University Heights Evangelical United Brethren Church, Indianapolis, Ind. The facilities of this college and campus church will be used by the WGMS Convention, June 11-14, 1957.